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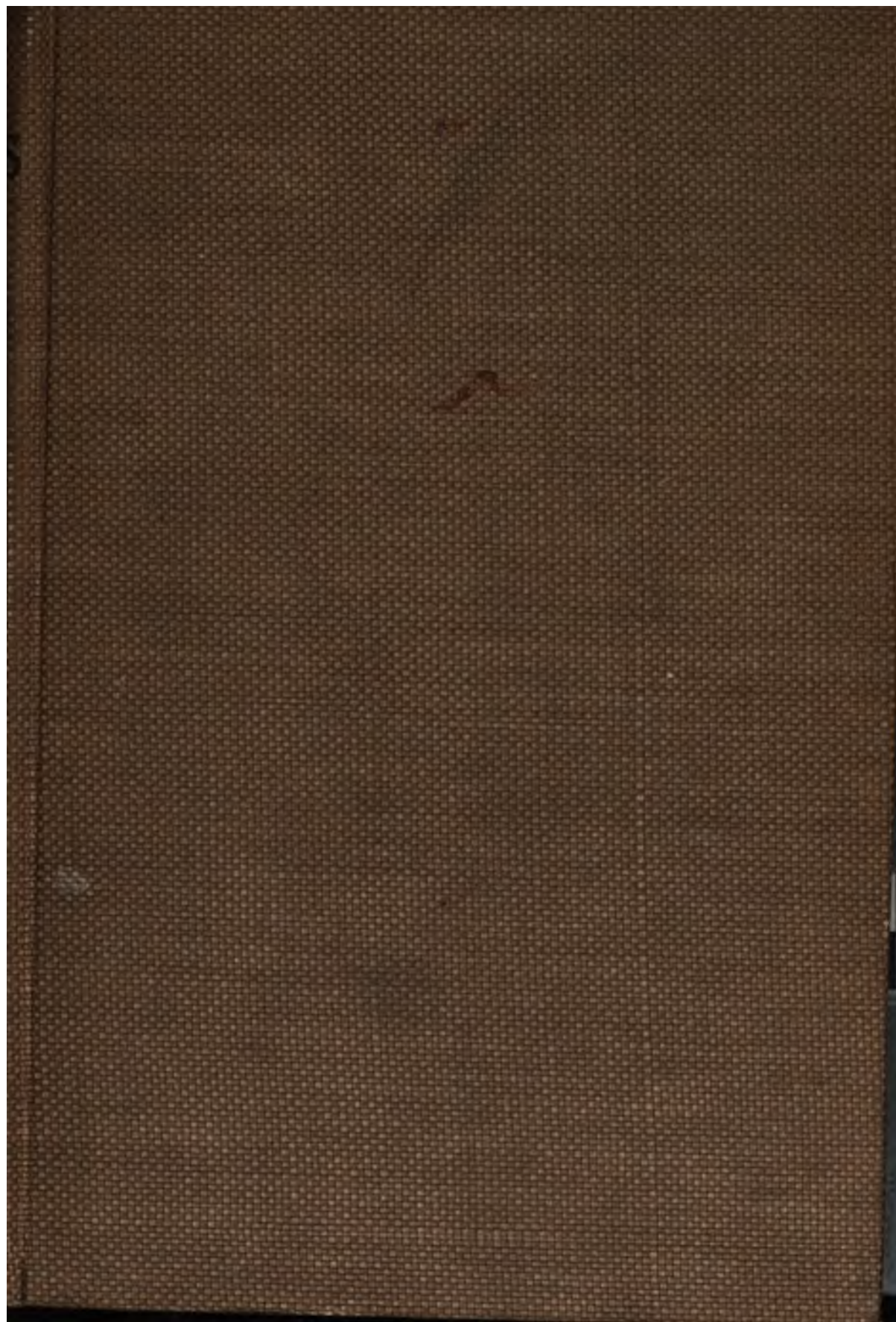
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**THE JESUIT RELATIONS  
AND  
ALLIED DOCUMENTS**

**VOL. XXV**

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The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXV

IROQUOIS, HURONS, QUEBEC

1642-1644

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## PREFACE TO VOL. XXV

Following is a synopsis of the documents contained in the present volume:

LI. The *Relation* of 1642-43, written wholly by Vimont, as superior of the Jesuit missions in New France, was commenced in Vol. XXIII. of our series, wherein the first three chapters were given; in Vol. XXIV. we presented Chapters iv. - xii.; and herewith publish Chapters xiii. - xiv., thus concluding the document.

After his survey of the missions in Lower Canada, and account of Father Jogues's capture by the Iroquois (see preceding volume), Vimont turns his attention to the Huron mission, with its peculiar difficulties and dangers. He cites letters from the Fathers there, which have fortunately escaped from the clutches of the Iroquois: they note encouraging progress in their work, and, among the savages, more inclination to the faith; but the loss of Jogues, and of so many Huron converts who were captured with him, has dealt a severe blow to the infant church. The fierce Iroquois are rendering the St. Lawrence so unsafe that the welfare of the Huron mission is greatly imperiled. Among the Huron converts are found a much larger number of warriors than formerly. "The use of arquebuses, refused to the Infidels by Monsieur the Governor, and granted to the Christian Neophytes,

is a powerful attraction to win them; it seems that our Lord intends to use this means in order to render Christianity acceptable in these regions."

The superior notes the deaths of three missionaries,—Raymbault, D'Olbeau, and Davost,—also the murder of Goupil, the *donné* captured with Jogues; and he takes occasion to praise the devotion and courage of the *donnés* as a class. Goupil's example has inspired another young surgeon, in Orleans, France, to give himself for the Canada mission; he has come hither for that purpose, and has gone to the Huron country.

Vimont observes that the Canadian savages have good reason, from a purely human standpoint, for being averse to the faith; for, since it has been proclaimed among them, they have experienced extraordinary misfortunes—pestilence, famine, and war. Many of them bitterly complain: "You tell us that God is full of goodness; and then, when we give ourselves up to him, he massacres us. The Iroquois do not believe in God, they are more wicked than Demons; and yet they prosper." They are answered thus: "God regards you as his children; he wishes to give you sense; he uses the Iroquois as a whip, in order to correct you." "Alas!" say some, "why did he not begin with the Iroquois? why did not he try to give them sense first? we have so much already, and they have none at all." But the missionaries console themselves with remembering that "these same scourges and these same reproaches were in olden time encountered in the primitive Church."

The superior announces a happy event,—the deliverance of Jogues from the hands of the Iroquois,

and his safe arrival in France; this is described by that Father's own letters, written from the Dutch settlement of Rensselaerswyck (now Albany), and from Rennes, France. Taken by some Iroquois on a fishing expedition to the vicinity of the Dutch, he hears while there that he is to be burned on his return to the place of his captivity. The Dutch provide him a way of escape, which he accepts only when he is persuaded that his return to the Iroquois would be useless for aught save his death. The commandant at Rensselaerswyck hides him in his own house for some time, and finally ransoms Jogues from the savages, sending him to Manhattan, whence he voyages across the ocean, reaching France on Christmas, 1643, after much hardship and suffering. A letter, written by a Jesuit at Rennes, is added, giving various details of Jogues's captivity which are not included in his own letters; the latter expects to return to the Canadian mission.

To this *Relation* is appended a formal declaration by the directors and associates of the Company of New France, exonerating the Jesuits from the oft-preferred charge of having commercial interests in Canada, or any connection with the fur trade.

LII. This is a letter (in Latin) from Garnier to the Father General (Vitelleschi), dated at Ste. Marie-of-the-Hurons, April 8, 1644. Garnier reports that the Huron mission is carried on with great devotion and excellent discipline. He especially praises the pious zeal and labors of the donnés, saying that without them the mission would soon collapse. He suggests that, if Lalemant be removed from his position as superior of this field, Ragueneau is best fitted to succeed him. He mentions the constancy of the



native converts in the trials to which their countrymen subject them.

LIII. The *Relation* of 1643-44 is in two parts—the first, the usual general survey by Vimont, dated at Quebec, September 5, 1644; the second is devoted to the Huron mission, and covers two years, 1642-44. It will be remembered that the Huron report for 1642-43 was being carried down to Quebec in the summer of 1643, by the trading fleet of that tribe. These Hurons were captured upon the Ottawa River by the Iroquois; and, upon reaching the Iroquois country, this document, together with several letters which the Huron missionaries were sending to France, was given to Jogues, as he states in his letters appended to the *Relation* of 1642-43, in the present volume. Having no prospect of escape at the time when he went to visit the Dutch at Fort Orange, he left these papers in his cabin; and they were, of course, destroyed. September 21 following, Lalemant sent down to Vimont another copy of the Huron report,—it was the practice of the missionaries to keep original drafts at the local house, and forward to their superiors a well-written copy thereof; this, as Vimont explains in a note preliminary to Part II. in the present *Relation*, reached him too late to be sent to France for inclusion in the *Relation* of 1642-43. It is therefore given in this *Relation*, supplemented by a brief letter by Lalemant, dated “the last of March,” 1644, bringing the account of the mission up to date. In the present volume, we give the first eight chapters of Part I.

Vimont begins this *Relation* by a graphic account of the afflictions which have so scourged the infant

church in Canada,—disease, war, and famine,—and the suffering caused by these among the wretched savages. The Jesuits and the Hospital nuns at Sillery have supported throughout the winter over forty savages, most of whom were infirm or aged, and would have died without this aid. The Indian population has been so greatly reduced by these misfortunes that, “where eight years ago one could see eighty or a hundred cabins, barely five or six can now be seen; a Captain, who then had eight hundred warriors under his command, now has not more than thirty or forty; instead of fleets of three or four hundred Canoes, we see now but twenty or thirty. And the pitiful part of it is, that these remnants of Nations consist almost entirely of women, widows or girls, who cannot all find lawful husbands, and who consequently are in danger of much suffering, or of committing great sins.”

The savages are more submissive in their afflictions than could have been expected; but their usual pride has been humiliated by trouble, “necessity has made them more dependent upon the French, and has made them experience the effects of Christian Charity.” They admit that the new religion is true, even if they do not at once accept it; and “the craft of the Jugglers and sorcerers is gradually losing credit.” Many other encouraging facts are cited; but these “do not mean that all has been done. We have greater trouble in keeping our Christians than in acquiring them.” It is the old story, of their wandering life and their license in regard to marriage.

Nearly a fourth of Vimont’s account is occupied by the conversions, religious experiences, and pious acts of the Christian Indians at Sillery. One is an

Abenaki chief, who promises to return thither to live, after settling up his affairs at home; but there is reason to believe that he was captured, on the way, by the Iroquois. Another convert—an old man, and “a notorious sorcerer of the Iroquets”—consents to all that is required, except to give up a hair that “he has pulled from the moustache of the Manitou,” which has brought him good fortune for many years. “The Devil held him firmly by that hair; but, in the end, the Holy Ghost was victorious;” the precious hair is sacrificed to God.

The good example of the Sillery neophytes has greatly aided the mission cause, by recommending to the heathen the true religion. Especial praise is due to their “Captains,” Noel Tekwerimat and Jean Baptiste Etinechkawat, “whose zeal and prudence surpass everything that might be expected from a Savage,” of which various instances are related. The latter does not talk much; but Noel “allows no opportunity to escape of making himself heard in favor of the Faith;” and he keenly pursues all evil-doers, not only with rebukes, but with the force of his authority as chief. Neither of these men will undertake anything of importance without the advice and consent of Montmagny and the Jesuits. As soon as he hears that the Iroquois have captured Father Bressani, Jean Baptiste volunteers to lead against them a band of his warriors, to punish their evil deed.

The Sillery Christians go on their annual hunt,—but three months earlier than their usual time, in order to anticipate the raids of the Iroquois. During their six months’ absence, they “retain the innocence and grace of their Baptism, though without

instruction or any Sacrament," much better than do many Christians in Europe. Upon their return, they hasten to confess themselves,—one of them, two or three times a day; and the Fathers have to lose their sleep during several nights, in order to satisfy them.

At the remarriage of Charles Meiachkawat, the husband compels his wife—who had been arrogant and ill-tempered—publicly to promise that she will conduct herself better in future. He adds that, if she do not keep her word, "thou wilt cause me to be angry; and, if I get angry, I shall go to Hell, and so wilt thou." The woman soon "becomes truly a lamb;" her husband is "all afire in the affairs of God," and of his own accord resolves to visit the Abenakis, to preach the Gospel to them.

The writer relates several incidents showing the tenderness of conscience among the Sillery Christians, and the sort of discipline maintained among them, not only by the Jesuits, but by themselves.

The Iroquois continue more and more to harass the St. Lawrence valley. This year, ten of their bands have lurked along the shores of that river, and have done much harm. One of these captured (April 28) Father Bressani and the Hurons of his party. Another penetrated to Montreal, killing several Frenchmen, and capturing two whom they afterward tortured to death. Many of the Sillery Indians take to flight, in consequence; and the Hospital nuns are obliged to remove to their house in Quebec, although only its walls and roof are yet built. They have cared for nearly forty sick persons, this year, besides many old men, women, and children who had no other refuge. Many of those who are attended by the nuns find the hospital salvation for their souls,

as well as the cure of their bodily ailments; several instances of this sort are narrated in detail. The neighboring children are instructed, and are eager to learn.

The Ursuline seminary has been reinforced by two more nuns. Their Indian pupils surprise them by their obedience, affection, and piety; and the parents are now only too glad to place their girls in charge of the nuns. Many of these children come to the seminary in utter destitution, and must be clothed as well as taught. This is done by the nuns, as far as their means permit; they also feed many hungry savages.

The unrestrained license in which the Indians have always lived leads to some scandals among those regarded as converts. One of these concerns the quondam "sorcerer," Pigarouich, who is very zealous while at St. Joseph, but who is corrupted by his countrymen of the Island tribe, while with them at Three Rivers. He professes repentance and reformation, but soon relapses into dissolute ways. Driven by hunger, he and another apostate come down to Quebec and Sillery; but no one, at either settlement, will aid them. The deserted wife of one of these men will not receive a visit from him, and threatens to kill him with a knife. Even the Pagan Indians do not dare receive them. This treatment subdues Pigarouich, and in public he makes confession of his sin, and submits to penance.

R. G. T.

MADISON, WIS., June, 1898.

LI (concluded)

## RELATION OF 1642-43

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1644

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Chaps. i.-iii. were given in Volume XXIII.; iv.-xii., in Volume XXIV.; and xiii.-xiv. herewith, thus concluding the document.

## [263] CHAPITRE XIII.

DE QUELQUES REMARQUES, TOUCHANT LES HURONS.

**L**E Chapitre precedēt nous donne la conclusion des choses plus memorables, qui se font paffee depuis Tadouffac, iufques à Mont-Real, il falloit maintenant parler des Nations plus hautes: mais les Iroquois nous ayans rauy la Relation & les lettres que nos Peres, qui font en ces [264] contrees plus eloignees, efcriuoient aux perfonnes qui les honorent de leur amitié, & de leur fecours, nous ayans dis-ie enleué ce petit trefor, nous ont cōtraint de garder le filence, neantmoins quelques François, & quelques Sauuages de nos alliez, marchants par apres fur les brifees de ces Barbares, nos ennemis ont recueilly quelques papiers qu'ils auoiēt iettez dans les bois, ou qui leur estoient efchappez des mains, & nous les ayans fait tenir en France, nous en auons recueilly ce qui fuit, pour confoler ceux qui s'interessent avec tant d'amour en la conuerfion de ces pauvres peuples, & pour leur donner vne petite cognoiffance de ce que nostre Seigneur va operant dans cette extremité du monde.

*Je ne fçay (dit l'un de ceux dont les lettres font venuës iufques à nous) à quoy feruiroit de m'estendre sur la confideration de ce que Dieu a permis nous estre arriué: cela est inconceuable à ceux qui ne font pas sur les lieux: car pour ne parler point du Pere Iogues. Je vous diray que les deux François qui l'accompagnoient,*

## [263] CHAPTER XIII.

## SOME OBSERVATIONS TOUCHING THE HURONS.

THE preceding Chapter gives us the conclusion of the more memorable things which have occurred from Tadoussac even to Mont-Real; it would be now in order to speak of the Nations higher up, but the Iroquois,—having robbed us of the Relation, and of the letters which our Fathers who are in those [264] more distant regions wrote to persons who honor them with their friendship and their help,—having, I say, taken from us that little treasure, have constrained us to keep silence. Nevertheless, some Frenchmen, and some Savages of our allies,—marching afterward in the footsteps of those Barbarians, our enemies,—picked up some papers which they had thrown into the woods, or which had escaped from their hands; and, they having caused us to receive these in France, we have collected from them what follows, in order to console those who interest themselves with so much love in the conversion of those poor peoples, and to give them a little knowledge of what our Lord continues to effect in that extremity of the world.

*I know not (says one of those whose letters have reached us), what it would avail to expatiate upon the thought of what God has permitted to happen to us,—that is inconceivable to those who are not on the spot. For, not to speak of Father Jogues, I will tell you that the two Frenchmen who accompanied him, named Guillaume*



*nômez Guillaume Cousture, & René Goupil, qui ont esté pris avec le Pere [265] par les Iroquois, estoient deux ieunes hommes incomparables en leur genre, & tres-propres pour ces pays-cy. Et si la flotte de Hurons Chrestiens, & des Catechumenes qu'ils accompagnoient, & qui a esté prise & defaite à mesme tēps, fut arriuée saine & sauue, comme nous l'attendions, la conuersion du pays sembloit presque infaillible, ce sont des secrets que nous ne verrons que dans l'éternité. Croyriez vous bien neantmoins, que iamais nous n'auons pris plus de courage, tant pour le spirituel, que pour le temporel. La Relation vous en fera voir les particularitez: Si on pouuoit remedier aux courses des Iroquois, & les contraindre à vne bonne paix: nous verrions en peu de temps de notables progres, en ces contrees, pour le Christianisme: c'est où ie ne voy goutte, si ce n'est par des voyes, qui approchent du miracle, si bien qu'il nous faut ietter les yeux vers le Ciel, pour attendre les arrests de la diuine prouidence, & ce qu'il en plaira à ceux de qui la chose depend.*

Le Pere qui nous parle en ces termes, sçauoit bien le defastre qui estoit arriué l'annee precedente, à la flotte des pauvres Hurons: mais il ne pouuoit pas preuoir que ses lettres passeroi[en]t [266] par les mains des Iroquois, que la Relation qu'il nous enuoyoit, feroit rauie, que tous les Hurons qui descendoient feroient les vns maffacrez, les autres menez prisonniers dans le pays des Iroquois, & les autres pourfuiuis & despoüillez iufques à la chair. *Iamais* (dit-il) *nous n'auons pris plus de courage, tant pour le spirituel que pour le temporel.* Je n'entends que la moitié de ces paroles: ie conçois fort bien ce redoublement de cœur & d'esprit, qui fait trouuer la ioye au milieu des angoisses, & la paix dans l'ardeur de la guerre:

*Cousture and René Goupil, who were taken with the Father [265] by the Iroquois, were two young men matchless of their kind, and excellently adapted to these countries. And if the fleet of Huron Christians and Catechumens which they accompanied, and which was taken and defeated at the same time, had arrived safe and sound, as we were expecting, the conversion of the country would have seemed almost infallible; these are secrets which we shall discover only in eternity. Could you well believe, nevertheless, that never have we taken more courage, alike for the spiritual and for the temporal? The Relation will show you the particulars thereof. If one could remedy the incursions of the Iroquois, and constrain them to a favorable peace, we would see in a little time notable advances for Christianity in these regions. It is in this direction that I cannot see an atom, unless by ways which approach the miraculous; insomuch that we must cast our eyes toward Heaven, in order to await the decrees of divine providence, and what shall be pleasing, in the affair, to those on whom the matter depends.*

The Father who speaks to us in these terms, was well aware of the disaster which had happened, in the preceding year, to the fleet of the poor Hurons: but he could not foresee that his letters would pass [266] through the hands of the Iroquois; that the Relation which he was sending us, would be plundered; that all the Hurons who were coming down would be partly massacred, partly taken prisoners into the country of the Iroquois, and the rest pursued and stripped even to the flesh. *Never (he says) have we taken more courage, alike for the spiritual and for the temporal.* I understand only the half of these words: I apprehend very well this increase of heart and spirit, which causes joy to be found in the midst

ie ſçay bien que Dieu ne ſe laiſſe pas vaincre, & que i'aymerois mieux eſtre ſecouru de luy tout ſeul, que de toutes les creatures enſemble: ce qui ſe paſſe dans l'abandon, ſe peut bien ſentir: mais la langue n'a pas de parole pour l'exprimer: les ioyes interieures ſont plutoſt des ioyes de l'eſprit que du corps. Je n'entends pas comme ces pauvres Peres preuuent prendre courage, pour le temporel, puis que tout ce que le Pere Iogues leur portoit, fut enleué avec luy, par les Iroquois, & que tout ce qu'on leur enuoyoit cette annee, a eſté pris & pillé [267] par les meſmes. Quel courage peuuent-ils auoir dans le temporel qui leur manque? Je ſçay bien que leur reſolution eſt de tenir ferme iuſques au bout, & d'aller plutoſt nuds, comme le Pere Iogues, que de laſcher pied: ils ont deſia quelque rapport avec luy: car leur maiſon pour la pluſpart du temps n'eſt baſtie que d'eſcorces, & leur viure n'eſt pour l'ordinaire que de la boüillie de farine de bled d'Inde, cuitte dans l'eau, ſans ſel, & ſans autre ragouſt que l'appetit: certes ie ne voy pas quel plaifir temporel ils puiſſent prendre dans ce traitement: mais ie vous confeſſe & vous donne parole, que l'accroiffement de l'eſprit recompenſe bien les deffauts que ſouffre le corps, & que Dieu opere plus parfaitement, & plus doucement par ſoy-meſme, que quand il ſe fert de ſes creatures, pourſuiuons nos lettres.

*Nos Catalogues vous feront voir nos beſoins: ce que ie demande plus particulierement eſt qu'on nous enuoye de braues ouuriers, pour auancer l'ouurage que nous auons en main, & pour ſucceder avec le temps à ceux que l'aage, & les accidents de cette vie peuuent rendre moins vils.*

[268] Il faut que ie diſe en paſſant que le corps eſt

of anguish, and peace in the ardor of war; I know well that God does not allow himself to be vanquished, and that I would prefer to be helped by him all alone, than by all creatures together; what passes in desolation can indeed be felt, but the tongue has no word to express it; the joys within are rather joys of the mind than of the body. I do not understand how these poor Fathers can take courage for the temporal, since everything that Father Jogues was conveying to them was carried off with him by the Iroquois; and since everything which was sent to them this year was taken and plundered [267] by the latter. What courage can they have in the temporal, which fails them? I well know that their resolution is to hold firm even to the end, and rather to go naked, like Father Jogues, than to give way. Their experiences are already somewhat like his,—for their house, most of the time, is built of nothing but bark; and their living is usually nothing but mush of Indian cornmeal, cooked in water without salt, and without other relish than that of appetite. Certainly, I do not see what temporal pleasure they can take in this treatment; but I confess to you and give you my word that the increase of spirit well rewards the privations which the body suffers, and that God operates more perfectly and more gently by himself than when he employs his creatures. Let us continue our letters.

*Our Catalogues will show you our needs; what I ask more particularly is that they send us courageous laborers, in order to advance the work which we have in hand, and to succeed, in course of time, those whom age and the accidents of this life may render less useful.*

[268] I must say, in passing, that the body is lim-

limité: mais que l'esprit ne l'est pas: celui qui a couché ces lignes sçait bien ce qu'on souffre, pour le peu de secours qu'on a dans ce bout du monde, & cependant il demande encore des compagnons de son courage, & de sa ioye: car les travaux pris pour Iesus-Christ portent ces fruits. Passons outre.

*Tandis que la Riviere sera asiegee de toutes parts par les Iroquois: i'auray bien de la peine d'enuoyer de nos Peres à Kebec, de peur de les exposer aux prises de l'ennemy: perdre vn ouurier tout fait, & tout formé pour ces contrees: c'est perdre vn precieux tresor: & si mesme encor no<sup>d</sup> pouuons nous dispēser de faire descendre quelques-uns de nos hommes là bas, nous le ferons, que s'il n'est pas en nostre pouuoir, il les faudra sacrifier aussi bien en descēdant qu'on fait en montant: car de pouuoir subsister icy sans secours d'hommes, il seroit tost ou tard impossible.*

Les Iroquois se font tellement respandus sur le grand fleuve de S. Laurent, & sur la Riviere des prairies, qu'il n'y a point d'affurance depuis le lac de S. Pierre, qui est vn peu au dessus des trois Riuieres [269] iusques bien loing au delà de Mont-Real: ces Barbares se cachent, tantost en vn endroit, tantost en l'autre se iettans à l'improuiste sur les François, sur les Hurons, & sur les Algonquins, quand ils voyent leur auantage: si bien qu'on n'oseroit quasi nauiger tout l'Esté sur ces beaux fleuves, si on ne fait des Carauanes, comme dans l'Arabie, ce que nous ne pouuons pas faire pour nostre petit nombre.

*Pour nos missions dans les Bourgades des Hurons: nous les auons continuees à l'ordinaire: nous ne fusmes iamais si heureux, ny iamais si malheureux: la prise du Pere Iogues, de nos François, & de nos Hurons Chrestiens, & de nos Catechumenes nous faire [sc. fait] ressentir nos*

ited: but the spirit is not. The one who has written those lines knows well what one suffers for the little help one has in that end of the world; and yet he still asks for companions in his courage and in his joy,—for the labors undertaken for Jesus Christ bear those fruits. Let us proceed.

*As long as the River shall be beset from every direction by the Iroquois, I shall have much anxiety about sending any of our Fathers to Kebec, for fear of exposing them to capture by the enemy. To lose one laborer, thoroughly accustomed and suited to these regions, is to lose a precious treasure,—and if, even yet, we can dispense with sending some of our men down thither, we will do so. But, if that be not in our power, it will be necessary to sacrifice them no less going down than is done coming up; for the ability to subsist here without help of men would, sooner or later, be impossible.*

The Iroquois have so spread themselves along the great stream of St. Lawrence, and along the River des prairies, that there is no security from the lake of St. Pierre, which is a little above the three Rivers, [269] even to very far beyond Mont-Real. Those Barbarians conceal themselves, now in one place, now in another,—falling suddenly upon the French, upon the Hurons, and upon the Algonquins, when they see their opportunity; insomuch that one would scarcely dare to navigate, in all the Summer, these noble streams, unless Caravans be made, as in Arabia, which we cannot do because of our small number.

*As for our missions in the Villages of the Hurons, we have continued them as usual. We were never so fortunate, nor ever so unfortunate—the capture of Father Jogues, of our Frenchmen, of our Christian Hurons, and of our Catechumens, makes us realize our troubles; and what has*

malheurs, & ce qui s'est passé cette année, pour l'amplification de la foy, publie dans la Relation nostre félicité; Nous entrons de plus en plus dans la possession des biens, que nous venons acheter en ce bout du monde, au prix de nostre sang & de nos vies: Je voy de plus grandes dispositions que iamais, à la conuersion totale de ces peuples, que nous attaquons des premiers, & que nous entreprenons d'emporter, pour seruir de modele, & d'exemple [270] à ceux qui se conuertiront par apres. En un mot nos petites Eglises vont tousiours croissant en nombre de personnes, & en vertu. Les affaires de nostre Seigneur s'auancent, à proportion des disgraces qu'il nous enuoye, à peine se rencontroit-il cy-deuant parmy nos Chrestiens deux ou trois guerriers: mais depuis la prise de ce braue Neophyte, nommé Eustache le plus vaillant de tous les Hurons, nous auôs compté en vne seule bande, iusques à vingt-deux Croyans, tous hommes de cœur, la pluspart Capitaines ou gens de consideration. L'usage des arquebuses refusé aux Infideles, par Monsieur le Gouverneur, & accordé aux Neophytes Chrestiens est un puissant attrait, pour les gagner: il semble que nostre Seigneur se vueille seruir de ce moyē, pour rēdre le Christianisme recommandable en ces contrées.

Vne autre lettre parle en ces termes.

Dieu nous console fortement par l'auancement du spirituel, qui est le seul attrait, qui nous amene icy. La foy fait vn progresz notable parmy les Hurons: on auroit de la peine de croire qu'il se rencontre tant de solidité, tant d'innocence, & tant de tendresse en des cœurs Sauvages, si la verité ne nous enseignoit que Dieu a des bontez, & des misericordes, aussi [271] bien pour les Sauvages, que pour les autres nations de la terre. Il a ietté les yeux cette année, sur les Nipissiriniens par le Baptisme solennel de

occurred this year for the enlargement of the faith publishes in the Relation our blessedness. We are entering more and more into the possession of the goods which we come to buy in this end of the world at the price of our blood and of our lives: I see stronger tendencies than ever toward the total conversion of these peoples, whom we are attacking among the first, and whom we are undertaking to carry away, in order to serve as models and as examples [270] to those who shall be subsequently converted. In a word, our little Churches are continually increasing in number of persons, and in virtue; the affairs of our Lord advance in proportion to the adversities which he sends us. Hardly could one find, hitherto, among our Christians two or three warriors; but, since the capture of that worthy Neophyte, named Eustache, the most valiant of all the Hurons, we have counted in a single band as many as twenty-two Believers,—all men of courage, and mostly Captains or people of importance. The use of arquebuses, refused to the Infidels by Monsieur the Governor, and granted to the Christian Neophytes, is a powerful attraction to win them: it seems that our Lord intends to use this means in order to render Christianity acceptable in these regions.

Another letter speaks in these terms:

God mightily consoles us by the advancement of the spiritual, which is the only attraction that brings us hither. The faith makes a notable progress among the Hurons; one could hardly believe that he would encounter so much firmness, so much innocence, and so much feeling in Savage hearts, if the truth did not teach us that God has bounties and mercies as [271] well for the Savages as for the other nations of the earth. He has cast his eyes this year upon the Nipisiriniens, through the solemn Baptism of certain persons more advanced in age,—besides some little



*quelques-uns plus auancez en aage. Outre quelques petits enfans, à qui ces eaux sacrees ont ouuert les portes du Ciel.*

Ne passions pas s'il vous plaist legerement, les yeux sur ces fragments de lettres, tout n'est pas ruiné, puis que nous ne perdons que l'accessoire, & que le principal demeure en son entier. Trois braues ouuriers sont morts quasi à mesme annee. Le Pere Charles Raimbaut, qui auoit vn cœur plus grand que tout son corps, quoy qu'il fut d'une riche taille, il meditoit le chemin de la Chine, au trauers de nostre Barbarie, & Dieu l'a mis dans le chemin du Ciel, le Pere Iean Dolbeau, que la paralysie auoit attaqué dans ses traux, le nauire qui le reportoit en France, ayant esté pris par trois fregates ennemies: cōme les vainqueurs le pilloient, on laissa tomber du feu dedans les poudres, qui firent voler dans la mer nos amis, & nos ennemis. Le pauvre Pere fut noyé dans la mer; bien-heureux d'auoir donné sa vie dans vn si [272] genereux employ, & d'auoir passé par le feu, & par l'eau, pour entrer dans vn repos, & dans vn rafraichissement eternel: il menoit vne vie sainte dans les grandes forests, & maintenant il iouit de la gloire des Saints, dans ces demeures eternelles. Le Pere Ambroise Dauost repassant pour son aage, & pour la foiblesse de son corps, estant bien souuent attaqué du scurbut, a esté emporté sur la mer d'une fièvre, qui ne la point quitté iusques à ce qu'il ait esté enseuely dans les ondes: il estoit tousiours avec Dieu, pendant sa vie. Il auoit vne patience de fer, ou plustost vne patience toute d'or, ou vne patience de Iob, & en sa vie, & en sa maladie, & en sa mort: la rigueur de la fièvre, les incommoditez du vaisseau, le deffaut de Chirurgien, de Medecin & de remedes, & des autres

*children, to whom these sacred waters have opened the gates of Heaven.*

Let us not, if you please, pass lightly over these fragments of letters: everything is not ruined, since we lose only the accessory, and since the essential remains intact. Three worthy laborers have died, almost in the same year. Father Charles Raimbaut—who had a heart greater than all his body, though he was of generous stature—was meditating the way to China through our Barbarian land; and God has put him in the way to Heaven. Another was Father Jean Dolbeau,<sup>1</sup> whom paralysis had attacked amid his labors; the ship which was bearing him back to France having been seized by three hostile frigates, while the victors were plundering it, some one let fall fire into the magazine, which hurled into the sea both our friends and our enemies. The poor Father was drowned in the sea,—fortunate to have given his life in so [272] noble an occupation, and to have passed through fire and through water, to enter into an eternal rest and enjoyment. He led a holy life in the great forests, and now he enjoys the glory of the Saints, in those eternal dwellings. Father Ambroise Davost—crossing over because of his age and the weakness of his body, having been very often attacked by the scurvy—was carried off on the sea by a fever, which did not leave him until he was buried in the waves; he was always with God, during his life. He had a patience of iron,—or rather a patience all of gold, or a patience of Job,—in his life, in his sickness, and in his death. The severity of the fever; the discomforts of the vessel; the want of Surgeon, of Physician, of remedies, and of the other comforts which are found on land, and which

foulagemens qui se trouuēt en terre, & qu'il n'a point rencontré dans son nauire, les douleurs qu'on souffre en ces extremittez, ne luy ont iamais ouuert la bouche, ny delié la langue pour se plaindre, il estoit accoustumé à fuiure plutoſt les volonteſ & les inclinations des autres que les [273] ſiennes: il auoit vne ſi grande habitude à prendre la conduite de Dieu, & à receuoir de ſa main, tout ce qui luy arriuoit, que iamais il ne demanda rien en toute ſa maladie, & iamais auſſi ne refuſa rien de tout ce qu'on luy vouloit faire prendre, & iamais n'eſcōduiſt perſonne de ce qu'on deſira qu'il fiſt: ces vertus ne ſont pas communes. Outre la mort de ces trois perſonnes d'elite, la priſe & les mauuais traitemens qu'on a fait au Pere Iſaac Iogues, & à trois de nos François, dont l'un a eſté aſſommé par les Iroquois; la deſſaite des Chreſtiens & des Cathecumenes Hurons, le vol qu'on a fait de tout ce qu'on enuoyoit l'an paſſé, & encore cette annee aux pauvres ouuriers Euangeliques, qui ſont és nations plus hautes, les hazards, les perils, les embuſches, où ces braues Athletes ſe iettent tous les iours; les morts continuelles ne ſont que l'acceſſoire, le principal eſt que Dieu ſoit cognu, qu'il ſoit aimé, que la foy ſe plante, & ſ'amplifie: c'eſt la parole, ou la pierre precieufe, pour laquelle il faut vendre, donner, prodiguer ſa vie & ſong [*ſc.* ſon] ſang: ceux-là ſont bien-heureux [274] qui ſont ce riche aqueſt à ſi bon prix!

Puis que ie ſuis en train, il faut que ie donne quelque liberté à mon cœur, & à ma plume: ie touche deux points en paſſant deuant que de conclure ce chapitre: tous deux me ſemblent bien conſiderables. Le premier eſt que ce feu & cette ardeur de prodi-

he did not find in his ship; the pains which one suffers in these extremities,—all these never opened his lips or loosed his tongue to complain. He was accustomed to follow rather the wishes and the inclinations of others than [273] his own. He was so accustomed to take the guidance of God, and to receive from his hand all that befell him, that never did he ask for anything in all his sickness; also he never refused anything of all that they would have him take, and never denied any one what one desired that he should do; these virtues are not common. Besides the death of these three elect persons, the capture and the evil treatments suffered by Father Isaac Jogues, and three of our Frenchmen,—one of whom was beaten to death by the Iroquois; the defeat of the Huron Christians and Catechumens; the robbery that occurred, of all that was sent last year, and again this year, to the poor Gospel laborers who are among the upper nations; the risks, the dangers, the ambushes into which these brave Athletes plunge every day; the continual deaths,—all these are only the accessory: the main thing is, that God may be known, that he may be loved, that the faith be planted and enlarged. This is the word, or the precious stone, for which it is necessary to sell, give, lavish, one's life and one's blood. Blessed are they [274] who make this rich acquisition on so good terms!

Since I am on the road, I must give some liberty to my heart and to my pen: I touch two points, in passing, before closing this chapter; both seem to me very important. The first is, that this fire and this ardor of lavishing one's blood for Jesus Christ, is communicating itself to young men who might

guer son sang pour Iesus-Christ, se communique à de ieunes hommes qui auroient traîné leur miserable vie dedans les vices, s'ils estoient restez en France, & qui passent pour des Saints en ce nouveau monde, celui qui a esté affommé des Iroquois, nommé Goupil, estoit vn braue Chirurgien, qui auoit dedié sa vie, son cœur, & sa main au seruice des pauvres Sauvages: il a demeuré quelques annees à S. Ioseph, ou l'odeur de ses vertus, notammēt de son humilité, & de sa charité resioiūt encor les François, & les Sauvages qui l'ont cognu. Quand on luy parla d'aller aux Hurons, son cœur s'espanouiſt à la penſee des dangers qu'il alloit encourir pour son maistre: enfin il a donné sa vie pour son amour: mais voicy qui accroit nostre estonnement: vn autre ieune [275] Chirurgien bien verſé dans son art, & bien cognu dans l'Hospital d'Orleans, où il a donné des preuues de sa vertu, & de sa ſuffiſance, a voulu prendre la place de son camarade, il est passé en la Nouvelle France, & moy qui eſcri ce dernier chapitre, le voyant ſur le point de monter aux Hurōs, ie luy repreſētay tous les perils où il s'alloit ietter: ie preuois tout celà, me diſt-il, ſi mes deſſeins ne tendoient qu'à la terre, vos paroles me donneroient de l'eſpouuante: mais mō cœur ne voulant que Dieu, ne craint plus rien: là deſſus il s'embarque avec trois ieunes Hurons Chreſtiens, reſolus à tout ce qu'il plairoit à Nostre Seigneur leur enuoyer: nous croyons qu'ils ont passé à la deſrobee, au trauers des ennemis, nous n'en auons point encor d'aſſurance.

Au temps que les Hurons estoient plus animez contre les François, & contre nos Peres, & qu'ils machinoient leur mort, on demanda à quelques ieunes

have dragged their miserable lives into vices, if they had remained in France, and who, in this new world, pass for Saints. The one who was beaten to death by the Iroquois, named Goupil, was a gallant Surgeon, who had dedicated his life, his heart, and his hand to the service of the poor Savages. He lived some years at St. Joseph, where the reputation of his virtues, especially of his humility and of his charity, still gladdens the French and the Savages who knew him. When we spoke to him of going to the Hurons, his heart expanded at the thought of the dangers that he was about to incur for his master; finally, he gave his life for the sake of his love. But here is what increases our astonishment: another young [275] Surgeon, well versed in his art, and well known in the Hospital at Orleans, where he has given proofs of his virtue and of his competence, has chosen to take the place of his comrade; he has crossed into New France; and I who write this last chapter, seeing him on the point of going up to the Hurons, represented to him all the perils into which he was about to plunge. "I foresee all that," he said to me; "if my designs tended only to the earth, your words would give me terror: but my heart, desiring only God, fears nothing more." Thereupon, he embarks with three young Christian Hurons, resolved upon all that it might please Our Lord to send them. We believe that they have passed secretly through the enemy; we have as yet no assurance thereof.

At the time when the Hurons were most irritated against the French and against our Fathers, and when they were plotting their death, it was asked of some young men who had come down from those

hōmes descendus de ces Nations plus hautes, s'ils n'estoient pas bien satisfaits d'estre deliurez de ces grands dangers, où la malice des Barbares les auoit iettez, [276] [ils respondirent que les Peres—*inserted in Quebec edition*] prodiguans si liberalement leurs vies, pour la gloire de nostre Seigneur, qu'ils estoient encor tous prests de leur aller tenir cōpagnie, & de mourrir avec eux: leur parole ne fut pas vn simple son forme de leurs lēvrees, ils remonterent la mesme annee, & s'exposerent de nouveau dans les perils, qu'ils auoient euitez: ces sentimens & ces actions ne sont pas du creu de la nature. Je veux dire en second lieu, que les Sauuages ont tous les subiets, que le raisonnement purement humain leur peut fuggerer d'auoir de l'eloignement de la foy, ou plutoſt de la rebuter: c'est en ce point que Dieu fait voir que la conuerſion de ces peuples est son ouurage. Depuis que nous auons publié la loy de Iesus-Christ dans ces contrees, les fleaux se sont iettez comme à la foule. Les maladies contagieufes, la guerre, la famine sont les tyrans qui ont voulu raur la foy aux fideles, & qui l'ont fait haïr des infideles. Combien de fois nous a-on reproché, que par tout ou nous mettions le pied, la mort y entroit avec nous? combien de fois nous a-on dit qu'on n'auoit [277] iamais veu de calamitez semblables à celles qui ont paru, depuis que nous parlons de Iesus-Christ. Vous nous distes (s'effrient quelques vns) que Dieu est plein de bonté, & lors que nous nous rendons à luy, il nous massacre. Les Iroquois nos ennemis mortels ne croient point en Dieu, ils n'aymēt point les prieres, ils sont plus meschans que les Demons, & cependant ils prosperent, & depuis que nous quittons les façons de faire de nos

upper Nations, whether they were not well satisfied to be delivered from those great dangers into which the malice of the Barbarians had thrown them; [276] [they answered that, since the Fathers were] so freely lavishing their lives for the glory of our Lord, they were again quite ready to go and keep them company, and to die with them. Their statement was not a mere sound formed by their lips; they went up again the same year, and exposed themselves anew to the perils which they had avoided. Such sentiments and such deeds are not of nature's growth. I wish to say, in the second place, that the Savages have all the reasons which purely human argument can suggest to them, for having an aversion toward the faith, or rather, for rejecting it; it is in this point that God shows that the conversion of these peoples is his own work. Since we have published the law of Jesus Christ in these regions, plagues have rushed in as in a throng. Contagious diseases, war, famine,—these are the tyrants that have sought to wrest the faith from the faithful, and that have caused it to be hated by the infidels. How many times have we been reproached that, wherever we set foot, death came in with us! How many times have they told us that they had [277] never seen calamities like those which have appeared since we speak of Jesus Christ! “You tell us” (exclaim some) “that God is full of goodness; and then, when we give ourselves up to him, he massacres us. The Iroquois, our mortal enemies, do not believe in God, they do not love the prayers, they are more wicked than the Demons,—and yet they prosper; and since we have forsaken the usages of our ancestors, they kill us, they massacre us, they burn us,—



ancestres, ils nous tuët, ils nous maffacent, ils nous bruslent, ils nous exterminent de fond en comble. Quel profit nous peut-il reuenir de prester l'oreille à l'Euangile, puis que la mort & la foy marche quasi tousiours de compagnie? Il se trouue des Chrestiens qui respondent genereusement à ces plaintes. Quand la foy nous feroit perdre la vie, est-cy vn grand malheur de quitter la terre, pour estre bien-heureux au Ciel? si la mort & la guerre esgorgent les Chrestiens, elle n'espargne non plus les infideles. Ouy, mais repartent les autres, les Iroquois ne meurent point, & cependant ils ont la priere en horreur. Auant [278] que les nouueautez parussent en ces contrees, nous viuions aussi long-temps que les Iroquois: mais depuis que quelques-vns ont receu la priere, on ne void plus de testes blanches, nous mourrons à demy aage.

Dieu se comporte en vostre endroit, leur dist, quelqu'un, comme vn Pere enuers son enfant: si son enfant ne veut point auoir d'esprit, il le chastie pour luy en donner, l'ayant corrigé il iette les verges au feu, vn Pere ne se met pas tant en peine de ses valets, que de ses enfans. Dieu vous regarde comme ses enfans, il vous veut donner de l'esprit, il se sert des Iroquois, comme d'un foïet, pour vous corriger, pour vous donner de la foy, pour vous faire auoir recours à luy. Quand vous ferez sages, il iettera les verges au feu, il chastiera les Iroquois, s'ils ne s'amendët. Helas! disent quelques-vns, que n'a-il commencé par les Iroquois? que ne taschoit-il de leur donner premierement de l'esprit: nous en auons desia tât, & eux n'en ont point du tout. Il est le Maître, leur dist-on, il fait tout ce qu'il [279] veut, il vous pre-

they exterminate us, root and branch. What profit can there come to us from lending ear to the Gospel, since death and the faith nearly always march in company?" There are Christians who generously answer these complaints: "Though the faith should cause us to lose life, is it a great misfortune to leave the earth in order to be blest in Heaven? If death and war slaughter the Christians, no more do they spare the infidels." "Yes, but," answer the others, "the Iroquois do not die, and yet they hold prayer in abomination. Before [278] these innovations appeared in these regions, we lived as long as the Iroquois; but, since some have accepted prayer, one sees no more white heads,—we die at half age."

"God behaves toward you," was said to them, "like a Father toward his child; if his child will not have sense, he punishes it, in order to give it some; having corrected it, he throws the rods into the fire. A Father does not put himself to so much trouble about his servants as about his children. God regards you as his children: he wishes to give you sense; he uses the Iroquois as a whip, in order to correct you, to give you faith, to make you have recourse to him. When you shall be wise, he will throw the rods into the fire; he will chastise the Iroquois, unless they reform." "Alas!" say some, "why did he not begin with the Iroquois? Why did not he try to give them sense first? we have so much already, and they have none at all." "He is the Master," they are told; "he does whatever he [279] will; he prefers you to the Iroquois, he loves you much more, since he gives a life all full of pleasures to those among you who die after Baptism, and since he casts all the Iroquois into the fires,—not one of them believing

fere aux Iroquois, il vous aime bien dauantage, puis qu'il donne vne vie toute pleine de plaisirs à ceux d'entre-vous qui meurēt après le Baptesme, & qu'il precipite tous les Iroquois dans les feux; pas-vn d'eux ne croyans en Dieu. Après tout on ne void quasi aucun Payen, pour opiniastre qu'il ayt esté pendant sa vie, qui ne demande le Baptesme à la mort, & nonobstant toutes ces calamitez, ces pauvres gens ne laissent pas d'embrasser Iesus-Christ. Ces mesmes fleaux & ces mesmes reproches se rencontroient iadis en la primitiue Eglise. Les humiliations sont les fourriers qui marquēt les logis du grand Dieu, & la tribulation nous attire plus fortement, & avec bien plus d'assurāce que la consolation: il faut abbatre l'orgueil, & la superbe de ces peuples, pour donner entree à la foy: mais reuenons à nos lettres.

*Nous voyons bien que si on n'arreste les Iroquois, nous ne pouuons pas long-temps subsister, nous ferons neantmoins, ie ne dis pas le possible seulement: mais l'imaginable, pour ne [280] point quitter prise, nous disposants neantmoins a recevoir les ordres qu'il plaira à sa diuine Maiesté de nous prescrire.*

Si les Iroquois ne retardoient point le progrez de l'Euangile, s'ils ne tenoient point les auenties d'une infinité de peuples, qui sont dans les nations plus hautes, & qui n'ont iamais ouy parler de IESVS-CHRIST, s'ils ne menaçoient point la Colonie d'une honteuse ruine, & l'Ancienne France d'une espece d'infamie de n'auoir peu donner de secours à sa cadette contre une poignée de Barbares: en vn mot s'ils ne tuoient que les corps, sans endommager le salut des ames, nos mal-heurs nous sembleroient tolerables: mais qui cognoist la valeur du sang de

in God." After all, one sees hardly any Pagan, however obstinate he may have been during his life, who does not ask for Baptism at death; and, notwithstanding all those calamities, these poor people nevertheless embrace Jesus Christ. These same scourges and these same reproaches were, in olden time, encountered in the primitive Church. Humiliations are the harbingers that mark the dwellings of the great God; and tribulation attracts us more strongly and with much more certainty than does comfort. It is necessary to abase the pride and the haughtiness of these peoples, in order to give admission to the faith. But let us return to our letters.

*We see well that, if the Iroquois be not checked, we cannot long subsist; we will do, nevertheless, I do not only say our best, but whatever we can contrive, in order not [280] to let go our hold,—preparing ourselves, however, to receive the orders which it shall please his divine Majesty to prescribe for us.*

If the Iroquois did not retard the progress of the Gospel; if they did not hold the avenues of approach to a vast number of peoples, who are among the upper nations, and who have never heard JESUS CHRIST mentioned; if they did not threaten the Colony with a shameful ruin, and Old France with a kind of infamy for not having been able to give help to her junior against a handful of Barbarians,—in a word, if they killed only the bodies, without prejudicing the salvation of the souls, our misfortunes would seem to us tolerable; but whoso knows the value of the blood of JESUS CHRIST, knows the price and the value of a soul. Let us finish this discourse. Here are a few words of a son, written to his father, which have but little sweetness as regards the senses,

IESVS-CHRIST, cognoist le pris & la valeur d'une ame. Acheuons ce discours, voicy quatre paroles d'un enfant escrites à son pere, qui n'ont guere de douceur, pour les sens: mais beaucoup pour l'esprit: c'est un Religieux de nostre compagnie, qui parle à ses plus proches, & qui leur demande, *s'ils ne* [281] *luy portent point de cõpasion d'auoir esté priué du bon-heur qu'a receu le Pere Isaac Jogues, tombant entre les mains des Iroquois. Ce Pere, dit-il, n'a fait ce voyage qu'une seule fois, & il a fait rencontre de ce bon-heur. Je suis descendu six fois à Kebec, & six fois remonté par les mesmes chemins, sans faire ce bon rencontre. Je ne sçay ce que nostre bon Dieu me garde: mais ie m'estimerois bien-heureux d'auoir trouué un rencontre pareil, apres auoir passé toute ma vie à son saint seruice. La rage de nos ennemis augmente nostre merite, & leurs feux nostre gloire, lors que nous entrerons dans les Cieux, par cette porte, nous aurons plus de force pour les attirer, ie les y souhaite de bon cœur, ne les appellant nos ennemis, qu'en tant qu'ils empeschent la propagation de la foy.*

VOICY pour conclusion le sentiment d'un Sauvage Chrestien, auquel comme on reprochoit qu'il estoit pauvre, pource qu'il croyoit en Dieu: *Quand bien* [282] *cela seroit respondit-il, ie ne m'en resiouyrais, pource que mes richesses sont au Ciel: mais toy qui me fais ce reproche, & qui n'as point la foy, tu seras nonobstant tous tes biens, pauvre & miserable, & bruslé dans les flammes toute une eternité, il faudroit, dist, celui qui a couché ce bon sentiment dans ses lettres, venir passer icy quelques annees, pour faire cas & estime de la foy, dont nous ne cognoissons pas la valeur, pour l'auoir receüe comme par heritage.*

but much as regards the spirit: it is a Religious of our society, who speaks to his nearest friends, and asks them *if they do not* [281] *feel compassion for him, to have been deprived of the good fortune which Father Isaac Jogues has received, by falling into the hands of the Iroquois. This Father, he says, has made that journey only once, and he has encountered that happiness. I have come down six times to Kebec, and six times gone up again by the same ways, without meeting that fortunate adventure. I know not what our good God has in reserve for me; but I would esteem myself very happy to find a similar encounter, after passing all my life in his holy service. The rage of our enemies augments our merit, and their fires, our glory; when we shall enter Heaven by that gate, we shall have a greater force by which to attract them. I desire them there with good heart,—not calling them our enemies, except in so far as they hinder the propagation of the faith.*

HERE follows, in conclusion, the sentiment of a Christian Savage, who had been reproached that he was poor, because he believed in God: *Even though* [282] *that were so,—he answered,—I would rejoice in it, because my riches are in Heaven. But thou who castest at me this reproach, and who hast not the faith,—thou wilt be, notwithstanding all thy goods, poor and miserable, and burned in the flames a whole eternity. It would be necessary, says he who has noted this good sentiment in his letters, to come and spend some years here, in order to make account and esteem of the faith,—the value of which we do not know, by reason of having received it, as it were, by inheritance.*

## [283] CHAPITRE XIV.

DE LA DELIURANCE DU PERE ISAAC IOGUES & DE SON  
ARRIUÉE EN FRANCE.

CETTE nouvelle fera d'autant plus agreable qu'elle estoit moins attenduë. On ne parloit plus de ce pauvre Pere, qu'à la façon qu'on parle des morts. Quelques-vns le croyoient brulé & deuoré des Iroquois, d'autres le regardoient comme vne victime qui n'attendoit plus que le cousteau & la dent des Sacrificateurs de Moloc. En effect le Dieu des abandonnés l'a fauüé par vne Prouidence toute particuliere, au moment qu'il estoit destiné au feu & à ces autres cruautés qui passent la malice des hommes, il est viuant; & si ses mains sont racourcies, son cœur est aggrandy, les souffrances de son corps n'ont point diminué la force de son esprit: nous l'attendons de iour à autre [Si] l'Imprimeur [284] n'estoit pas si pressé, nous apprendrions de sa bouche les douces voyes que Dieu a tenuës pour le deliurer, la lettre qu'il recrit de sa captiuité au Pere Charles Lalemant, nous en parle assez amplement: mais elle ne satisfait pas à toutes les demandes que nous luy pourrions faire. Suiuons la neantmoins, car elle merite bien sa place dans ce Chapitre.

*Le party le propre iour de la Feste de Nostre Bien heureux Pere sainct Ignace de la Bourgade, où i'estois captif pour suiure & accompagner quelques Iroquois qui s'en alloient premierement en traite, puis en pescherie: ayans fait leur*

## [283] CHAPTER XIV.

OF THE DELIVERANCE OF FATHER ISAAC JOGUES, AND  
HIS ARRIVAL IN FRANCE.

THIS news will be by so much more agreeable as it was less expected. This poor Father was no longer spoken of, save as one speaks of the dead. Some believed him burned and devoured by the Iroquois; others regarded him as a victim who awaited nothing more but the knife and the teeth of the Sacrificers of Moloch. In fact, the God of the forsaken saved him by a wholly special Providence, at the moment when he was destined to the fire, and to those other cruelties which pass the malice of men. He is living, and, if his hands are shortened, his heart is enlarged,—the sufferings of his body have not diminished the strength of his mind: we are expecting him from day to day. [If] the Printer [284] were not so hurried, we could learn from his own lips the pleasant ways which God has taken in order to deliver him. The letter which he writes again from his captivity to Father Charles Lalemant, speaks to us of these quite amply; but it does not satisfy all the questions that we might put to him. Let us follow it, nevertheless; for it well deserves its place in this Chapter.

*I started the very day of the Feast of Our Blessed Father saint Ignace, from the Village where I was captive,—in order to follow and accompany some Iroquois who were going away, first for trade, then for fishing. Having*



*petit trafic ils s'arrestèrent sept ou huit lieues au dessous d'une habitation des Hollandois, placee sur une riuere où nous faisons nostre pesche: comme nous dressions des embusches aux poissons, arriue un bruit qu'une escoüade d'Iroquois retournee de la chasse des Hurons, en auoit tué cinq ou six sur la place, & amené quatre prisonniers, dont les deux estoient desja bruslez dans nostre Bourgade, avec des cruautez extraordinaires: à cette nouuelle mon cœur fut transpercé [285] d'une douleur tres-amere & tres-sensible, de ce que ie n'auois point veu, ny console, ny baptisé ces pauvres victimes, si bien qu'apprehendant qu'il n'arriuaſt quelque autre chose de semblable en mon absence, ie dy à une bonne vieille femme qui pour son âge & pour le soin qu'elle auoit de moy, & pour la compassion qu'elle me portoit, m'appelloit son nepueu, & moy ie l'appellois ma tante, ie luy dy donc, Ma tante ie voudrois bien retourner en nostre Cabane, ie m'ennuye beaucoup icy, ce n'estoit pas que i'attendisse plus de douceur & moins de peine en nostre Bourgade, où ie souffrois un martyr continuë, estant contraint de voir de mes yeux les horribles cruautez qui s'y exercent: mais mon cœur ne pouuoit souffrir la mort d'aucun homme sans que ie luy procurasse le sainct Baptisme, cette bonne femme me dit vas t'en donc mon nepueu, puis que tu t'ennuies icy, prends dequoy manger en chemin: ie m'embarquay dans le premier Canot qui remontoit à la Bourgade, tousiours conduit & tousiours accompagné des Iroquois, arriués que nous fumes en l'habitation des Hollandois, par où il nous falloit passer, i'apprends que toute nostre Bourgade est animée [286] contre les François, & qu'on n'attendoit plus que mon retour pour nous brusler, voicy le subiect de cette nouuelle. Entre plusieurs bandes d'Iroquois, qui estoient allex en guerre contre les François, contre les Algonquins, & contre les Hurons,*

accomplished their little traffic, they stopped at a place seven or eight leagues below a settlement of the Dutch, which is located on a river where we carried on our fishing. While we were setting snares for the fish, there came a rumor that a squad of Iroquois, returned from pursuit of the Hurons, had killed five or six on the spot, and taken four prisoners, two of whom had been already burned in our Village, with cruelties extraordinary. At this news, my heart was pierced through [285] with a most bitter and sharp pain, because I had not seen, or consoled, or baptized those poor victims. Consequently, fearing lest some other like thing should happen in my absence, I said to a good old woman,—who, by reason of her age, and the care that she had for me, and the compassion that she felt toward me, called me her nephew, and I called her my aunt,—I then said to her: “My aunt, I would much like to return to our Cabin; I grow very weary here.” It was not that I expected more ease and less pain in our Village,—where I suffered a continual martyrdom, being constrained to see with my eyes the horrible cruelties which are practiced there; but my heart could not endure the death of any man without my procuring him holy Baptism. That good woman said to me: “Go then, my nephew, since thou art weary here; take something to eat on the way.” I embarked in the first Canoe that was going up to the Village,—always conducted and always accompanied by the Iroquois. Having arrived, as we did, in the settlement of the Dutch, through which it was necessary for us to pass, I learn that our whole Village is excited [286] against the French, and that only my return is awaited, for them to burn us. Now for the cause of such news. Among several bands of Iroquois, who had gone to war against the French, the Algonquins, and the Hurons, there was one which took the resolution to go round about Richelieu, in order to

*il s'en trouua vne qui prit la resolution d'aller à l'entour de Richelieu, pour espier les François & les Sauvages leurs allies, vn certain Huron de cette bande pris par les Hiroquois, & habitué parmy eux, me vint demander des lettres pour les porter aux François, esperant peut estre en surprendre quelqu'un par cette amorce: mais comme ie ne doutois pas que nos François ne fussent sur leurs gardes, & que ie voyois d'ailleurs qu'il estoit important que ie leur donnasse quelques auis des desseins & des armes & des desloyautez de nos ennemis, ie trouuay moyen d'auoir vn bout de papier pour leur escrire, les Hollandois me faisants cette charité. Je cognoissois fort bien les dangers où ie m'exposois, ie n'ignorois pas que s'il arriuoit quelque disgrâce à ces guerriers, qu'on m'en feroit responsable, & qu'on en accuseroit mes lettres, ie preuoyois ma mort: mais elle me sembloit douce & agreable, employée pour le bien public, & pour [287] la consolation de nos François, & des pauvres Sauvages qui escoutent la parole de Nostre Seigneur. Mon cœur ne fut saisi d'aucune crainte, à la veue de tout ce qui en pourroit arriuer, puis qu'il y alloit de la gloire de Dieu: ie donnay donc ma lettre à ce ieune guerrier qui ne retourna point. L'histoire que ses camarades ont rapportee, dit qu'il la porta au fort de Richelieu, & qu'aussi tost que les François l'eurent veue qu'ils tirent le Canon sur eux, ce qui les espouuanta tellement que la plus part s'enfuyrent tous nuds, qu'ils abandonnerent l'un de leurs Canots, dans lequel il y auoit trois arquebuses de la poudre & du plomb, & quelque autre bagage: ces nouuelles apportées dans la Bourgade, on crie tout haut que mes lettres ont esté causes qu'on les a traittez de la sorte: le bruit s'en repand par tout, il vient iusques à mes oreilles: on me reproche que i'ay fait ce mauuais coup; on ne parle que de me brusler, & si ie me fusse trouué dans*

*spy on the French and the Savages, their allies. A certain Huron of this band, taken by the Hiroquois, and settled among them, came to ask me for letters, in order to carry them to the French,—hoping, perhaps, to surprise some one of them by this bait; but, as I doubted not that our French would be on their guard, and as I saw, moreover, that it was important that I should give them some warning of the designs, the arms, and the treachery of our enemies, I found means to secure a bit of paper in order to write to them,—the Dutch according me this charity. I knew very well the dangers to which I was exposing myself; I was not ignorant that, if any misfortune happened to those warriors, they would make me responsible therefor, and would blame my letters for it. I anticipated my death; but it seemed to me pleasant and agreeable, employed for the public good, and for [287] the consolation of our French and of the poor Savages who listen to the word of Our Lord. My heart was seized with no dread, at the sight of all that might happen therefrom, since it was a matter of the glory of God; I accordingly gave my letter to that young warrior, who did not return. The story which his comrades have brought back, says that he carried it to the fort of Richelieu, and that, as soon as the French had seen it, they fired the Cannon upon them. This frightened them so that the greater part fled, all naked,—abandoning one of their Canoes, in which there were three arquebuses, powder and lead, and some other baggage. These tidings being brought into the Village, they clamor aloud that my letters have caused them to be treated like that; the rumor of it spreads everywhere,—it comes even to my ears. They reproach me that I have done this evil deed; they speak only of burning me; and, if I had chanced to be in the Village at the return of those warriors, fire, rage, and cruelty would have taken my life. For climax of*

la Bourgade au retour de ces gens de guerre; le feu, la rage & la cruauté m'auroit osté la vie. Pour redoublement de malheur, une autre troupe revenant d'aupres de Mont-real, où ils auoient dressé des embusches aux François, disoit qu'on auoit tué [288] l'un de leurs hommes, & qu'on en auoit blessé deux autres: chacun me faisoit coulpable de ses mauuaises rencontres, ils estoient comme forcenez de rage, m'attendans avec impatience. J'escoutois tous ces bruits, m'offrant sans reserue à nostre Seigneur, & me remettant en tout & par tout à sa tres-saincte volonté. Le Capitaine de l'habitation des Hollandois où nous estions: n'ignorant pas le mauuais dessein de ces Barbares, & sçachant d'ailleurs que Monsieur le Cheualier de Môtigny auoit empesché les Sauvages de la Nouvelle France, de venir tuer des Hollandois, m'ouurit les moyens de me sauuer, voilà me, dit il, un vaisseau à l'ancre, qui partira dans peu de iours, iettez vous dedans secretement, il s'en va premierement à la Virginie, & de là il vous portera à Bordeaux, ou à la Rochelle, où il doit aborder, l'ayant remercié avec beaucoup de respect de sa courtoisie, ie luy dis, que les Iroquois se doutans bien qu'on auroit fauorisé ma retraite, pourroient causer quelques dommages à ses gēs. Non, nō, respōd-il, ne craignez rien, l'occasion est belle, embarquez-vous, iamaïs vous ne trouuerez de voye plus asseuree pour vous sauuer. Mon cœur demeura perplez à ces paroles, doutant [289] s'il n'estoient point à propos pour la plus grande gloire de nostre Seigneur, que ie m'expose au danger du feu, & à la furie de ces Barbares, pour aider au salut de quelque ame. Je luy dis donc, Monsieur l'affaire me semble de telle importance, que ie ne vous puis respondre sur le champ: donnez-moy s'il vous plait, la nuit pour y penser, ie la recommanderay à nostre Seigneur, i'examineray les raisons de part & d'autre,

misfortune, another troop—coming back from Mont-real, where they had set ambushes for the French—said that [288] one of their men had been killed, and two others wounded. Each one held me guilty of these adverse encounters; they were fairly mad with rage, awaiting me with impatience. I listened to all these rumors, offering myself without reserve to our Lord, and committing myself in all and through all to his most holy will. The Captain of the Dutch settlement where we were,—not being ignorant of the evil design of those Barbarians, and knowing, moreover, that Monsieur the Chevalier de Montmagny had prevented the Savages of New France from coming to kill some Dutch,—disclosed to me means for escape.<sup>2</sup> “Yonder,” said he to me, “is a vessel at anchor, which will sail in a few days; enter into it secretly. It is going first to Virginia, and thence it will carry you to Bordeaux or to la Rochelle, where it is to land.” Having thanked him, with much regard for his courtesy, I tell him that the Iroquois, probably suspecting that some one had favored my retreat, might cause some damages to his people. “No, no,” he answers, “fear nothing; this opportunity is favorable; embark; you will never find a more certain way to escape.” My heart remained perplexed at these words, wondering [289] if it were not expedient for the greater glory of our Lord, that I expose myself to the danger of the fire and to the fury of those Barbarians, in order to aid in the salvation of some soul. I said to him then: “Monsieur, the affair seems to me of such importance that I cannot answer you at once; give me, if you please, the night to think of it. I will commend it to our Lord; I will examine the arguments on both sides; and to-morrow morning I will tell you my final resolution.” He granted me my request with astonishment; I spent the night in prayers, greatly beseeching our

*& demain matin ie vous diray ma derniere resolution; m'ayant accordé ma demande avec estonnement, ie passay la nuit en prieres, suppliant beaucoup nostre Seigneur, qu'il ne me laissast point prendre de conclusion de moy-mesme, qu'il me donnast lumiere pour cognoistre sa tres-saincte volonte, qu'en tout & par tout, ie la voulois suiure, iusques a estre bruslé à petit feu. Les raisons qui me pouuoient retenir dans le pays estoient la consideration des François, & des Sauvages: ie sentoie de l'amour pour eux, & un grand desir de les assister, si bien que i'auois resolu de passer le reste de mes iours dans cette captiuité, pour leur salut: mais ie voyois la face des affaires toute changee.*

*Premierement pour ce qui regardoit nos trois François amenez captifs dans le pays [290] aussi bien que moy: L'un deux appellé René Goupil, auoit desia esté massacré à mes pieds: ce ieune homme auoit la pureté d'un Ange. Henry qu'on auoit pris à Mont-Real, s'en estoit enfuy dans les bois. Comme il regardoit les cruantez qu'on exerceoit sur deux pauvres Hurons rostis à petit feu: quelques Iroquois luy dirent, qu'on luy feroit le mesme traitement, & à moy aussi, quand ie serois de retour: ces menaces le firent resoudre de se ietter plutost dans le danger de mourir de faim dans les bois; ou d'estre deuoré par quelque beste sauvage que d'endurer les tourmens que ces demy-Demons faisoient souffrir. Il y auoit desia sept iours qu'il ne paroissoit plus. Quant à Guillaume Cousture, ie ne voyois quasi plus de moyen de l'aider: car on l'auoit mis en vne bourgade eloignee de celle où i'estois, & les Sauvages l'occupoient tellement deçà de là, que ie ne le pouuois plus rencontrer. Adioustez que luy-mesme m'auoit tenu ce discours: Mon Pere taschez de vous sauuer, si tost que ie ne vous verray plus, ie trouueray les moyens d'euader. Vous sçaez bien que ie ne demeure dans cette captiuité,*

*Lord that he should not allow me to reach a conclusion by myself; that he should give me light, in order to know his most holy will; that in all and through all I wished to follow it, even to the extent of being burned at a slow fire. The reasons which might keep me in the country were consideration for the French and for the Savages; I felt love for them, and a great desire to assist them,—insomuch that I had resolved to spend the remainder of my days in that captivity, for their salvation; but I saw the face of affairs quite changed.*

*In the first place, as regarded our three Frenchmen, led captive into the country [290] as well as I: one of them, named René Goupil, had already been murdered at my feet; this young man had the purity of an Angel. Henry, whom they had taken at Mont-Real, had fled into the woods. While he was looking at the cruelties which were practiced upon two poor Hurons, roasted at a slow fire, some Iroquois told him that he would receive the same treatment, and I, too, when I should return; these threats made him resolve rather to plunge into the danger of dying from hunger in the woods, or of being devoured by some wild beast, than to endure the torments which these half Demons inflicted. It was already seven days since he had disappeared. As for Guillaume Cousture, I saw scarcely any further way of aiding him,—for they had placed him in a village far from the one where I was; and the Savages so occupied it on the hither side of that place, that I could no longer meet him. Add that he himself had addressed me in these words: “My Father, try to escape; as soon as I shall see you no more, I shall find the means to get away. You well know that I stay in this captivity only for the love of you; make, then, your efforts to escape, for I cannot think of my liberty and of my life unless [291] I see you in safety.” Furthermore, this good youth had been given to*



que pour l'amour de vous: faites donc vos efforts de vous sauuer: car ie ne puis penser à ma liberté, & à ma vie que [291] ie ne vous voye en assurance. De plus ce bon ieune homme auoit esté donné à vn vieillard, qui m'assura qu'il le laisseroit aller en paix, si ie pouuois obtenir ma deliurance, si bien que ie ne voyois plus de raison qui m'obligeast de rester pour les François.

Pour les Sauvages i'estois dans l'impossibilité, & hors d'esperance de les pouuoir instruire: car tout le pays estoit tellement anime contre moy, que ie ne trouuois plus aucune ouuerture pour leur parler, ou pour les gagner, & les Algonquins, & les Huröns estoient contrains de s'eloigner de moy, comme d'une victime destinee au feu, de peur de participer à la haine & à la rage que me portoiēt les Iroquois. Je voyois d'ailleurs que i'auois quelque cognoissance de leur langue, que ie cognoissois leur pays, & leur force, que ie pouuois peut-estre mieux procurer leur salut par d'autres voyes, qu'en restant parmy eux. Il me venoit en l'esprit que toutes ces cognoissances mourroient avec moy, si ie ne me sauuois; ces miserables auoient si peu d'enuie de nous deliurer, qu'ils commirent vne perfidie contre le droit & la coustume de toutes ces nations: Vn Sauvage du pays des Sokokiois, alliez des Iroquois, ayant esté pris par les haults Algonquins, & [292] mené prisonnier aux trois Riuieres, ou à Kebec, fut deliuré & mis en liberté, par l'entremise de Monsieur le Gouverneur de la Nouvelle France, à la sollicitation de nos Peres. Ce bon Sauvage voyant que les François luy auoient sauué la vie, enuoya au mois d'Auril, de beaux presens, afin qu'on deliurast pour le moins l'un des François: les Iroquois retinrent les presens, sans en mettre pas vn en liberté: deloyauté, qui est peut-estre sans exēple parmy ces peuples: car ils gardent inuiolablement cette loy, que quiconque touche ou accepte le present qu'on

*an old man, who assured me that he would allow him to go in peace, if I could obtain my deliverance; consequently I saw no further reason which obliged me to remain on account of the French.*

*As for the Savages, I was without power and beyond hope of being able to instruct them; for the whole country was so irritated against me that I found no more any opening to speak to them, or to win them; and the Algonquins and the Hurons were constrained to withdraw from me, as from a victim destined to the fire, for fear of sharing in the hatred and rage which the Iroquois felt against me. I realized, moreover, that I had some acquaintance with their language; that I knew their country and their strength; that I could perhaps better procure their salvation by other ways than by remaining among them. It came to my mind that all this knowledge would die with me, if I did not escape. These wretches had so little inclination to deliver us, that they committed a treachery against the law and the custom of all these nations. A Savage from the country of the Sokokiois, allies of the Iroquois, having been seized by the upper Algonquins and [292] taken a prisoner to the three Rivers, or to Kebec, was delivered and set at liberty by the mediation of Monsieur the Governor of New France, at the solicitation of our Fathers. This good Savage, seeing that the French had saved his life, sent, in the month of April, some fine presents, to the end that they should deliver at least one of the French. The Iroquois retained the presents, without setting one of them at liberty, which treachery is perhaps unexampled among these peoples,—for they inviolably observe this law, that whoever touches or accepts the present which is made to him, is bound to fulfill what is asked of him through that present. This is why, when they are unwilling to grant what is desired, they send back the presents or make others in place*

*luy fait, doit executer ce qu'on luy demande par ce present: c'est pourquoy quand ils ne veulent pas accorder ce qu'on desire, ils renuoyent les presens ou en font d'autres en la place: mais pour reuenir à mon propos, ayant balance deuant Dieu, avec tout le degagement qui m'estoit possible, les raisons qui me portoient à rester parmi ces Barbares, ou à les quitter, i'ay creu que nostre Seigneur auroit plus agreable, que ie prisse l'occasion de me sauuer. Le iour estant venu i'allay saluër Monsieur le Gouverneur Hollandois, & luy declaray les pensees que i'auois pris deuant Dieu, il mande les principaux du nauire, leur signifie ses intentions, & les exhorte [293] à me recevoir, & à me tenir caché: en vn mot à me repasser en Europe. Ils respondent; que si ie peux vne fois mettre le pied dans leur vaisseau, que ie suis en assurance, que ie n'en sortiray point que ie ne sois à Bourdeaux, ou à la Rochelle. Sus donc, me dit le Gouverneur, retournez-vous en avec les Sauuages, & sur le soir, ou dans la nuict, derobez vous doucement, & tirez vers la riuiere, vous y trouuerez vn petit bateau, que ie feray tenir tout prest, pour vous porter secrettement au Nauire. Apres mes tres-humbles actions de graces, à tous ces Messieurs, ie m'esloignay des Hollandois, pour mieux cacher mon dessein: sur le soir ie me retiray avec dix ou douze Iroquois dans vne grange, où nous passames la nuict, auparauant que de me coucher, ie sorty de ce lieu, pour voir par quel endroit ie pourrois plus facilement eschapper. Les chiens des Hollandois, estans pour lors destachez accourent à moy: l'un deux grand & puissant se iette sur ma iambe que i'auois nuë & me l'offensa notablement, ie rentre au plustost dans la grange, les Iroquois la fermēt fortement: & pour me mieux garder, se viennent coucher aupres de moy: notamment vn certain qui auoit quelque charge de me veiller,*

of them. But to return to my subject,—having weighed before God, with all the impartiality in my power, the reasons which inclined me to remain among those Barbarians or to leave them, I believed that our Lord would be better pleased if I should take the opportunity to escape. Daylight having come, I went to greet Monsieur the Dutch Governor, and declared to him the opinions that I had adopted before God. He summons the chief men of the ship, signifies to them his intentions, and exhorts them [293] to receive me, and to keep me concealed,—in a word, to convey me back to Europe. They answer that, if I can once set foot in their vessel, I am in safety; that I shall not leave it until I reach Bourdeaux or la Rochelle. “Well, then,” the Governor said to me, “return with the Savages, and toward the evening, or in the night, steal away softly and move toward the river; you will find there a little boat which I will have kept all ready to carry you secretly to the Ship.” After very humbly returning thanks to all those Gentlemen, I withdrew from the Dutch, in order better to conceal my design. Toward evening, I retired with ten or twelve Iroquois into a barn, where we passed the night. Before lying down, I went out of that place, to see in what quarter I might most easily escape. The dogs of the Dutch, being then untied, run up to me; one of them, large and powerful, flings himself upon my leg, which is bare, and seriously injures it. I return immediately to the barn; the Iroquois close it securely, and, the better to guard me, come to lie down beside me,—especially a certain man who had been charged to watch me. Seeing myself [294] beset with those evil creatures, and the barn well closed, and surrounded with dogs, which would betray me if I essayed to go out, I almost believed that I could not escape. I complained quietly to my God, because, having

me voyant [294] obsédé de ces mauuais corps, & la grange bien fermee, & entourree de chiens, qui m'accuseroient si ie pretendois sortir, ie creu quasi que ie ne pourrois euader, ie me plaignois doucement à mon Dieu, de ce que m'ayât donné la pensèe de me sauuer, Concluserat vias meas lapidibus quadris, & in loco spatiofo pedes meos: Il en bouchoit les voyes & les chemins. Je passay encore cette autre nuit sans dormir, le iour approchant i'entendy les coqs chanter: bien tost apres vn valet du laboureur Hollandois qui nous auoit hebergé dans sa grange, y estant entré par ie ne sçay qu'elle porte, ie l'aborday doucement, & luy fis signe (car ie n'entendois pas son Flamand) qu'il empeschast les chiens de iapper, il sort incontinent, & moy apres, ayant pris au prealable tout mon meuble qui consistoit en vn petit office de la Vierge, en vn petit Gerson, & vne Croix de bois que ie m'estois faite, pour conseruer la memoire des souffrances de mon Sauueur, estant hors de la grange, sans auoir fait aucun bruit, ny esueillé mes gardes, ie passe par dessus vne barriere qui fermoit l'enclos de la maison, ie cours droit à la riuere où estoit le Nauire: c'est tout le seruice que me pût rendre, ma iambe bien bleffee: car il [295] y auoit bien vn bon quart de lieüe de chemin à faire: Je trouuay le batteau comme on m'auoit dist: mais la mer s'estant retiree, il estoit à sec, ie le pousse pour le mettre à l'eau, n'en pouuant venir a bout, pour sa pesanteur, ie crie au Nauire, qu'on amene l'esquif, pour me passer, point de nouuelle: ie ne sçay si on m'entendoit, quoy que c'en soit, personne ne parust, le iour cependant commençoit à descouurir aux Iroquois le larcin que ie faisois de moy mesme, ie craignois qu'ils ne me surprissent dans ce delit innocent, lassé de crier ie retourne au batteau, ie prie Dieu d'augmenter mes forces: ie fay si bien, le tournant bout pour bout, & le

*given me the idea of escaping, Concluserat vias meas lapidibus quadris, et in loco spatioso pedes meos: He was stopping up the ways and paths of it. I spent also that second night without sleeping; the day approaching, I heard the cocks crow. Soon afterward, a servant of the Dutch farmer who had lodged us in his barn, having entered it by some door or other,—I accosted him softly, and made signs to him (for I did not understand his Flemish), that he should prevent the dogs from yelping. He goes out at once, and I after him, having previously taken all my belongings,—which consisted of a little office of the Virgin, of a little Gerson,<sup>3</sup> and a wooden Cross that I had made for myself, in order to preserve the memory of the sufferings of my Savior. Being outside of the barn, without having made any noise, or awakened my guards, I cross over a fence which confined the enclosure about the house; I run straight to the river where the Ship was,—this is all the service that my leg, much wounded, could render me: for there [295] was surely a good quarter of a league of road to make. I found the boat as they had told me, but, the water having subsided, it was aground. I push it, in order to set it afloat; not being able to effect this, on account of its weight, I call to the Ship, that they bring the skiff to ferry me,—but no news. I know not whether they heard me; at all events, no one appeared. The daylight meanwhile was beginning to discover to the Iroquois the theft that I was making of myself; I feared that they might surprise me in this innocent misdemeanor. Weary of shouting, I return to the boat; I pray God to increase my strength; I do so well, turning it end for end, and push it so hard that I get it to the water. Having made it float, I jump into it, and go all alone to the Ship, where I go on board without being discovered by any Iroquois. They lodge me forthwith down in the hold; and,*

*pousse si fortement que ie le mets à l'eau, l'ayant fait flotter ie me iette dedans, & m'en vay tout seul au Nauire, où i'aborday sans estre descouuert d'aucun Iroquois: on me loge aussi-tost à fond de cale, & pour me cacher, on met vn grand coffre sur l'escoutille. Je fus deux iours & deux nuicts dans le ventre de ce vaisseau, avec telle incommodité, que ie pensay estouffer & mourir de puanteur. Je me souuins pour lors, du pauvre Ionas, & ie priay nostre Seigneur, Ne fugerem à facie Domini: que ie ne [296] me cachasse point deuant sa face, & que ie ne m'esloignasse point de ses volontez: ains au contraire, infatuaret omnia consilia quæ non esse[n]t ad fuam gloriam: Je le priois de renuerser tous les conseils qui ne tenderoient point à sa gloire, & de m'arrester dans le pays de ces infideles, s'il n'approuuoit point ma retraite, & ma fuite. La seconde nuict de ma prison volontaire, le Ministre des Hollandois me vint dire que les Iroquois auoient bien fait du bruit, & que les Hollandois habitans du pays auoient peur qu'ils ne missent le feu dans leurs maisons, ou qu'ils ne tuaissent leurs bestiaux: ils ont raison de les craindre, puis qu'ils les ont armez de bonnes arquebuses. A cela ie responds, si propter me orta est tempestas, proijcite me in mare: Si la tempeste s'est eleuee à mon occasion, ie suis prest de l'appaiser, en perdât la vie, ie n'auois iamais eu de volonté de me sauuer, au preiudice du moindre homme de leur habitation. Enfin il me fallut sortir de ma caverne: tous les Nautonniers s'en formalisoient, disans qu'on m'auoit donné parole d'affurance, au cas que ie pusse mettre le pied dans le Nauire, & qu'on m'en retiroit au moment qu'il m'y faudroit amener, si ie n'y estois pas, que ie mettois [sc. m'estois] mis en danger [297] de la vie en me sauuant sur leur parole, qu'il la falloit tenir quoy qu'il en coustât, ie priay qu'on me laissast sortir, puis que le*

*in order to conceal me, they put a great chest over the hatchway. I was two days and two nights in the belly of that vessel, with such discomfort that I thought I would suffocate and die with the stench. I remembered then poor Jonas, and I prayed our Lord, Ne fugerem à facie Domini,—that I [296] might not hide myself before his face, and that I might not withdraw far from his wishes; but on the contrary, infatuaret omnia consilia quæ non essent ad suam gloriam,—I prayed him to overthrow all the counsels which should not tend to his glory, and to detain me in the country of those infidels, if he did not approve my retreat and my flight. The second night of my voluntary prison, the Minister of the Dutch<sup>a</sup> came to tell me that the Iroquois had indeed made some disturbance, and that the Dutch inhabitants of the country were afraid that they would set fire to their houses, or kill their cattle; they have reason to fear them, since they have armed them with good arquebuses. To that I answer: Si propter me orta est tempestas, projicite me in mare: "If the storm has risen on my account, I am ready to appease it by losing my life;" I had never the wish to escape to the prejudice of the least man of their settlement. Finally, it was necessary to leave my cavern; all the Mariners were offended at this, saying that the promise of security had been given me in case I could set foot in the Ship, and that I was being withdrawn at the moment when it would be requisite to bring me thither if I were not there; that I had put myself in peril [297] of life by escaping upon their word; that it must needs be kept, whatever the cost. I begged that I be allowed to go forth, since the Captain who had disclosed to me the way of my flight was asking for me. I went to find him in his house, where he kept me concealed; these goings and these comings having occurred by night, I was not yet discovered. I might indeed*



*Capitaine qui m'auoit ouuert le chemin de ma fuite, me demandoit, ie le fus trouuer en sa maison, où il me tint caché: ces allees & ces venuës s'estant faites la nuit, ie n'estois point encore descouuert: i'aurois bien pû alleguer quelques raisons en tous ces rencontres: mais ce n'estoit pas à moy à parler en ma propre cause, si bien à fuiure les ordres d'autrui, que ie subissois de bon cœur. Enfin le Capitaine me dit qu'il falloit doucement ceder à la tempeste, & attēdre que les esprits des Sauvages fussent adoucis, & que tout le monde estoit de cēt aduis: Me voila donc prisonnier volontaire en sa maison d'où ie vous rescry la presente. Que si vous me demandez mes pensees dans tous ces rencontres, ie vous diray.*

*Premierement que ce Naitire qui m'auoit voulu sauuer la vie, est party sans moy.*

*Secondement si N. Seigneur ne me protege d'une façon quasi miraculeuse, les Sauvages qui vont & viennent icy à tous moments, me descouriront, & si iamais ils se persuadent, que ie ne sois point party, il faudra de necessité me remettre entre leurs mains: or s'ils [298] auoient une telle rage contre moy, auant ma fuite, quel traitement me feront-ils, me voyant retombé dans leur pouuoir, ie ne mourray point d'une mort commune: le feu, la rage & les cruautés qu'ils inuentent, m'arracheront la vie, Dieu soit beny pour iamais. Nous sommes incessamment dans le sein de sa diuine & toujours adorable prouidence, Vestri capilli capitis numerati sunt: nolite timere: multis passeribus meliores estis vos quorum vnus non cadet super terram sine patre vestro. Celuy qui a soin des petits oiseaux de l'air ne nous met pas en oubly, il y a desia douze iours que ie suis caché, il est bien difficile qu'un mauuais iour ne vienne iusques à moy.*

*En troisieme lieu vous voyez les grands besoins que nous*

*have alleged some reasons in all these encounters; but it was not for me to speak in my own cause, but rather to follow the orders of others, to which I submitted with good heart. Finally, the Captain told me that it was necessary to yield quietly to the storm, and wait until the minds of the Savages should be pacified; and that every one was of this opinion. So there I was, a voluntary prisoner in his house, from which I am writing back to you the present letter. And if you ask my thoughts in all these adventures, I will tell you.*

*First, that that Ship which had wished to save my life, sailed without me.*

*Secondly, if Our Lord do not protect me in a manner wellnigh miraculous, the Savages, who go and come here at every moment, will discover me; and if ever they convince themselves that I have not gone away, it will be necessary to return into their hands. Now, if they [298] had such a rage against me before my flight, what treatment will they inflict on me, seeing me fallen back into their power? I shall not die a common death; the fire, their rage, and the cruelties which they invent, will tear away my life. God be blessed forever. We are incessantly in the bosom of his divine and always adorable providence. Vestri capilli capitis numerati sunt: nolite timere: multis passeribus meliores estis vos quorum unus non cadet super terram sine patre vestro; he who has care for the little birds of the air does not cast us into oblivion. It is already twelve days that I have been concealed,—it is quite improbable that misfortune will reach me.*

*In the third place, you see the great need that we have of your prayers and of the holy Sacrifices of all our Fathers; procure us this alms everywhere, Ut reddat me Dominus idoneum ad se amandum, fortem ad patien-*

*auons de vos prieres, & des saints Sacrifices de tous nos Peres, procurez nous cette aumosne par tout. Vt reddat me Dominus idoneum ad se amandum, fortem ad patiendum, constantem ad perseuerandum in suo amore, & seruitio: afin que Dieu me rende propre, & biẽ disposé pour l'aimer, qu'il me rède fort & courageux, pour souffrir, & pour endurer, & qu'il me donne vne genereuse constance, pour perseuerer en [299] son amour, & en son seruice: c'est ce qui ie souhaitterois uniquement avec vn petit Nouveau Testament d'Europe: Priez pour ces pauvres nations, qui s'entrebruslent, & qui s'entremangent, à ce qu'elles viennent enfin à la cognoissance de leur Createur, pour luy rendre le tribut de leur amour, Memor sum vestri in vinculis meis: ie ne vous oublie pas, ma captiuité ne peut enchaîner ma memoire. Je suis de cœur & d'affection, &c.*

De Renselaerivich, ce 30.

d'Aoust 1643.

Dans vne autre lettre escrite au mesme P. Charles Lalemât, du 6. Iâuiér, de cette presente annee, il parle en ces termes,

*Nũc scio verè quia misit Dominus Angelum suum, & eripuit me de manu Herodis, & de omni expectatione plebis Iudæorum. Enfin ie suis deliuré. N. Seigneur a enuoyé l'un de ses Anges, pour me tirer de la captiuité. Les Iroquois s'estans rendus à l'habitation des Hollandois, vers la my-Septembre, apres auoir fait beaucoup de bruiçt, ont enfin receu des presens, que le Capitaine qui me tenoit caché leur a fait, iusques à la concurrence, d'environ trois cent liures [300] que ie m'efforceray de recognoistre: toutes choses estant pacifiees, ie fus enuoyé à Manhaté, où demeure le Gouverneur de tout le pays, il me*

dum, constantem ad perseverandum in suo amore, et servitio,—to the end that God may render me fit and well disposed to love him; that he may render me strong and courageous to suffer and to endure; and that he may give me a noble constancy to persevere in [299] his love and in his service,—this is what I would desire above all, together with a little New Testament from Europe. Pray for these poor nations which burn and devour one another,—that at last they may come to the knowledge of their Creator, in order to render to him the tribute of their love. Memor sum vestri in vinculis meis; I do not forget you; my captivity cannot fetter my memory. I am, heartily and with affection, etc.

From Renselaerivich, this 30th  
of August, 1643.

In another letter, written to the same Father Charles Lalemant, dated the 6th of January of this present year, he speaks in these terms:

Nunc scio verè quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum. At last I am delivered; Our Lord has sent one of his Angels, to release me from captivity. The Iroquois having betaken themselves to the Dutch settlement toward the middle of September, after making much disturbance, finally accepted some presents which the Captain, who kept me concealed, made to them, to the amount of about three hundred livres, [300] which I will strive to repay. All matters being settled, I was sent to Manhaté, where dwells the Governor of all the country.<sup>5</sup> He received me very humanely; he gave me a coat, and then had me go on board a bark which crossed the Ocean in the middle of Winter. Having put back into England,—I boarded another bark, a Collier, which carried me

*receut fort humainement, il me donna un habit, & puis me fit monter dans une barque, qui a trauerfé l'Ocean au milieu de l'Hyuer, ayant relasché en Angleterre, ie me mis dans une autre barque de Charbonnier, qui m'a porté en basse Bretagne, avec un bonnet de nuit en teste, & dans l'indigence de toutes choses, en la mesme façon que vous arriuaſtes à S. Sebastien: mais non pas degouttant d'un second naufrage.*

Voicy encore une autre lettre, que le Pere a eſcrite à une perſonne qui luy portoit plus d'enuie que de compaſſion, & qui auroit bien ſouhaité d'eſtre ſon compagnon de fortune.

*En fin mes pechez m'ont rendu indigne de mourir parmi les Iroquois: Je vis encore, & Dieu veille que ce ſoit pour m'amander, pour le moins ie recognoy comme une grande faueur, de ce qu'il a voulu que i'aye enduré quelque choſe: ie diſ ſouuent avec reſſentiment, [301] Bonum mihi quia humiliasti me, vt diſcā iuſtificationes tuas. Je party le cinquieſme de Nouembre de l'habitation des Hollandois, dans une barque de cinquante tonneaux, qui me rendit à Falmuth en Angleterre, la veille de Noël, & i'arriuay en Baſſe Bretagne, entre Brest & S. Paul de Leon, le propre iour de Noël, aſſez toſt, pour auoir le bien d'entendre la Meſſe, & faire mes deuotions. Un honneſte Marchand, m'ayant rencontré m'a amené, & defrayé iuſques à Rennes, où ie ſuis arriué ce iourd'huy veille des Rois. Quel bon-heur apres auoir demeuré ſi long-temps parmi des Sauuages, apres auoir conuerſé des Caluinistes, des Lutheriens, des Anabaptiſtes, & des Puritains, de ſe voir parmi des ſeruiteurs de Dieu, dans l'Egliſe Catholique! de ſe voir en la compagnie de Ieſus! c'eſt une petite idee des contentemens que nous receurons quelque iour dans*

*into lower Brittany, with a nightcap on my head, and in want of all things,—in the same way that you arrived at St. Sebastien, but not dripping with a second shipwreck.<sup>6</sup>*

Here is still another letter, which the Father has written to a person who felt toward him more envy than compassion, and who would have much desired to be the companion of his fortune:

*After all, my sins have rendered me unworthy to die among the Iroquois; I still live, and God grant that it be to amend myself; at least, I acknowledge it as a great favor, that he has willed that I should endure something. I say often with gratitude, [301] Bonum mihi quia humiliasti me, ut discam justificationes tuas. I departed on the fifth of November from the Dutch settlement, in a bark of fifty tons, which conveyed me to Falmouth in England, the day before Christmas; and I arrived in Lower Brittany, between Brest and St. Paul de Leon, the very day of Christmas, in time to have the blessing of hearing Mass and offering my devotions. An honest Merchant, having met me, took me and paid my way to Rennes, where I have arrived this day, the eve of Epiphany. What happiness, after having dwelt so long among Savages, after having conversed with Calvinists, with Lutherans, with Anabaptists, and with Puritans, to see oneself among servants of God, in the Catholic Church! to see oneself in the society of Jesus! It is a slight idea of the satisfactions that we shall receive some day in Paradise, if God please; when dispersiones Israëlis congregabit. When will God withdraw his hand from over our poor French and our poor Savages? Væ mihi ut quid natus sum videre contritionem populi mei! My sins and the unfaithfulness of my past life have made very heavy the [302] hand of the divine Majesty, justly provoked*

*le Paradis, s'il plaiſt à Dieu, lors que diſperſiones Iſraëlis congregabit. Quand eſt-ce que Dieu retirera ſa main dedeſſus nos pauvres François, & nos pauvres Sauvages. Væ mihi vt quid natus ſum videre contritionem populi mei! Mes pechez & les infidelitez de ma vie paſſee ont beaucoup appeſanty la [302] main de la diuine Maieſté, iuſtement irritée contre nous. Je ſupplie V. R. de m'obtenir de noſtre Seigneur, vne parfaite conuerſion, & que ce petit chaſtiment qu'il m'a donné, me ſerue ſelon ſon deſſein, à me rendre meilleur. Le Pere Raimbault, le Pere Dolbeau, & le P. Dauoſt, ſont donc morts? ils eſtoient meurs pour le Paradis, & la Nouvelle France a perdu en vne année, trois perſonnes qui y auoient beaucoup trauaillé. Je ne ſçay ſi on a reçu cette année vne copie de la Relation des Hurons. Le premier exemplaire fut pris avec les Hurons, qui deſcendoient aux François, au mois de Iuin, & me fut rendu au pays des Iroquois, avec vn gros paquet de lettres que nos Peres des Hurons enuoyoit en France, ſi i'euffe creu que Dieu m'euff voulu deliurer, ie l'aurois portée avec moy, quand i'allay viſiter les Hollandois, tout eſt demeuré en la Cabane où i'eſtois: vne autrefois, ie ſeray plus long, en voilà aſſez pour le premier iour de mon arriuee.*

A Rennes ce 5. de  
Ianuier 1644.

[303] **I**E croyois que la fin de cette lettre feroit la conſclusion de ce Chapitre: mais en voicy encor vne autre qui donnera quelque iour aux precedentes, ie les couche ſuiuant l'ordre du temps qu'elles nous ſont enuoyees, ſans auoir eſgard ſ'il n'y aura point quelques redites. L'Imprimeur ne permettant pas d'en tirer vne ſuite de diſcours.

*against us. I beseech Your Reverence to obtain for me, from our Lord, a perfect conversion; and that this little chastisement that he has given me may avail, according to his purpose, to render me better. Father Raimbault, Father Dolbeau, and Father Davost are then dead? They were ripe for Paradise, and New France has lost in one year three persons who had greatly labored there. I know not whether a copy of the Relation of the Hurons has been received this year. The first copy was taken with the Hurons who were going down to the French, in the month of June, and was restored to me in the country of the Iroquois, with a large package of letters which our Fathers with the Hurons were sending to France. If I had supposed that God intended to deliver me, I would have carried it with me when I went to visit the Dutch; everything remained in the Cabin where I was. Another time, I will write at greater length: this is enough for the first day of my arrival.*<sup>7</sup>

At Rennes, this 5th of  
January, 1644.

[303] I THOUGHT that the end of this letter would be the conclusion of this Chapter: but here is still another, which will shed some light upon the ones preceding. I arrange them according to the time when they are sent to us, without considering whether there may not be some repetitions,—the Printer not permitting me to draw from them a connected narrative.

*When I begged Father Isaac Jogues to relate to us the details of his capture and of his captivity, he answered me that he had written thereof quite amply; but because I perceive every day that he is so reserved in speaking of himself that he may have omitted many interesting particulars,*



*Comme ie priois le P. Isaac Jogues de nous raconter les particularitez de sa prise, & de sa captiuité, il m'a respõdu qu'il en auoit escrit assez amplement: mais pource que ie m'apperçois tous les iours qu'il est si reſerué à parler de ſoy qu'il peut auoir obmis pluſieurs belles particularitez, voicy ce que i'en ay tiré de ſa bouche à diuerſes fois. Apres le combat des Hurons qui fut bien-toſt ſuiu y de leur deffaite, ce bon Pere ſe trouua en lieu où il n'eſtoit pas hors d'eſperance de ſe ſauuer de leurs mains: mais il en perdit bien-toſt la volonté: car s'eſtant pris garde que les principaux Chreſtiẽs de l'Eſcouade, qui l'accompagnoit, eſtoient pris avec vn François, il appella luy-meſme, & fit venir à ſoy les Iroquois, auſquels il ſe donna genereuſement, afin de pouuoir aſſiſter ces pauvres [304] captif[s]. Auſſi-toſt qu'il ſe fut rendu, ils le deſpoũillerent, ne luy laiſſant que ſa chemiſe, ils luy arracherent les ongles des doigts, excepté deux. Il fallut faire en ſuite vn voyage d'environ dix iours avec de grandes fatigues, & de notables incommoditez de la faim, ces Barbares manquans de viures. Aprochant du pays environ d'une iournee, il fut cruellement baſtonné, & tous ſes concaptifs par vne bade de deux cens Sauuages. On leur fit le meſme traitement à l'entree de trois Bourgades, ſi bien que pendant trois iours qu'on les mena en triomphe, de Bourgade en Bourgade: ils receurent vn nombre ſans nombre de baſtonnades, comme ces Barbares eſtoient fort animez contre les François, & qu'ils tenoient le Pere pour vn de leurs principaux Capitaines: la furie des coups tomboient plus particulierement deſſus luy. On les faiſoit monter pendant le jour ſur des eſchaffaux, pour eſtre expoſez à la riſee, & à l'inſolence de ces Barbares. La nuit on les reſtiroit dans les Cabanes, ou les enfans les tourmentoient avec des cendres bruſſantes, & avec des charbons*

*here follows what I have drawn from his lips on sundry occasions. After the combat of the Hurons, which was soon followed by their defeat, this good Father found himself in a place where he was not beyond hope of saving himself from their hands. But he soon lost the desire for this, for,—having noticed that the principal Christians of the Squad which accompanied him were taken, with a Frenchman,—he himself called and summoned to him the Iroquois, to whom he generously surrendered, that he might be able to assist these poor [304] captives. As soon as he had given himself up, they stripped him, leaving him only his shirt. They tore out his finger-nails, except two. It was necessary to make afterward a journey of about ten days, with great fatigues, and notable inconveniences from hunger, those Barbarians lacking provisions. Approaching within about a day's journey of the country, he was cruelly beaten, and all his fellow captives, by a band of two hundred Savages. They received the same treatment at the entrance to three Villages insomuch that, during three days in which they were led in triumph from Village to Village, they received a countless number of beatings. As those Barbarians were greatly enraged against the French, and as they regarded the Father as one of the principal French Captains, the fury of the blows fell more especially on him. They were made to mount, during the day, upon scaffolds, in order to be exposed to the ridicule and to the insolence of those Barbarians. At night, they were withdrawn into the Cabins, where the children tormented them with burning cinders and live coals. The fourth day of their arrival, they cut off the Father's left thumb, even to the root; they crushed and they burned the ends of the fingers [305] from which they had torn off the nails. The left index finger appears to have been partly burned with a hot iron; it has thus remained somewhat*

ardens. Le quatriefme iour de leur arriuee, on couppa le poulce gauche au Pere, iufques à la racine, on luy efcrasa, & brufte on le bout des doigts, [305] dont on auoit arraché les ongles: l'index gauche paroift auoir eſté à demy brufte, avec vn fer chaud, il en eſt demeuré vn petit extropié, ayant le mouuement libre des autres qui luy ſont reſtez. Le fixiefme iours ils l'attacherent à deux pieux, cōme s'ils l'euffent voulu brufte: les cordes eſtoient fi ſerrees qu'il s'en alloit dans peu de temps tomber en deffailance, lors qu'un ieune Iroquois touché de compaſſion, & de pitié, le delia. Cette charité fut recognuë du Ciel: car quelques mois apres, le Pere l'ayant comme par hazard rencontré biē malade, l'inſtruiſit & le baptiſa, & peu de temps apres il mourut: on dit qu'un bien faict n'eſt iamais perdu: mais celui-là a eſté bien recompensé.

Le ſeptiefme iour on les aduertit que c'eſtoit le dernier de leur vie, & qu'on commenceroit à les brufte ſur le ſoir: ils tinrent neantmoins vn grand conſeil ſur cēt affaire: pendant lequel le Pere rallie ſes gens, comme vn bon Paſteur ſes brebis, donne courage aux Chreſtiens, les inſtruit des moyens de faire profit pour le Ciel de ces horribles cruautez: baptiſe quelques Hurons, encore Catechumenes, & lors qu'ils attendoient leur derniere ſentence, les Barbares ſortans de l'aſſemblee [326 i. e., 306] leur diſent qu'ils n'en mourroient pas, ils furent neantmoins quatre mois entiers, traitez comme des victimes deſtinees aux ſupplices: enfin le Pere ayant donné aduis de ſa priſe aux Hollandois, qui ſont habitez ſur la coſte prochaine des Iroquois: le Gouverneur de tout le pays reſcriuit au Capitaine qui commande en l'habitation plus voiſine des Iroquois, qu'il s'efforçaſt de le retirer, & les autres François ſes conſectifs, il fit quelques preſens à ces Barbares; ce que firent auſſi quelques Sauuages d'une nation voiſine, pour auoir eſté obligez à Kebec par les

*crippled,—though he has the free movement of the others which are left to him. The sixth day, they bound him to two stakes, as if they intended to burn him; the cords were so tight that he was likely, in a little time, to fall into a swoon,—when a young Iroquois, touched with compassion and pity, unbound him. This charity was recognized by Heaven; for, some months later, the Father having, as if by chance, encountered him very sick, instructed and baptized him; and soon afterward he died. It is said that a good deed is never lost; but that one has indeed been rewarded.*

*The seventh day, they were notified that it was the last of their lives, and that toward evening, their captors would begin burning them; these held, nevertheless, a great council about that business. Meanwhile, the Father rallies his people, as a good Pastor his sheep; gives courage to the Christians, instructs them in the ways of deriving profit for Heaven out of these horrible cruelties; and baptizes some Hurons, still Catechumens. When they were expecting their final sentence, the Barbarians, leaving the assembly, [326 i.e., 306] tell them that they should not die; they were, nevertheless, for four whole months, treated like victims destined to tortures. Finally,—the Father having given notice of his capture to the Dutch, who are settled in the region near the Iroquois,—the Governor of all the country wrote to the Captain who commands in the settlement nearest the Iroquois, that he should strive to release him and the other French, his fellow captives. He made some presents to these Barbarians,—as did also some Savages of a neighboring nation, for having been obliged at Kebec by the French; these presents somewhat softened the Iroquois, insomuch that they gave liberty to the Father to go and to come where he would. This gave him opportunity to baptize about seventy persons, both children and adults,*

*François: ces presens addoucirent un petit les Iroquois, si bien qu'ils donnoient liberté au Pere, d'aller & de venir où il vouloit, ce qui luy donna occasion de baptiser environ septante personnes, tant enfans qu'adultes dont la pluspart sont au Ciel. Il entretenoit aussi par ce moyen les Hurons captifs dans la pieté. Ces bonnes actions qui l'auoient fait resoudre à ne se point sauuer, le pouuant faire, addoucissoient grandement la rigueur de sa captiuité. Les Iroquois cependant ne vouloient point ouïr parler de sa deliurance, s'imaginans que pendant qu'ils retiendroiēt le Pere, les François de Kebec & d'autres lieux circonuoifins n'oseroient leur faire aucun mal, [327 i.e., 307] quand ils viendroient à la chasse des Hurons, & des Algôquins: mais le Pere mesprisant sa vie, rescriuit aux François, que sa consideration ne les empeschast point de faire tout ce qui seroit à la plus grāde gloire de nostre Seigneur, ne voulant pas estre l'occasion que quelques François, ou quelques pauvres Sauvages fussent surpris & massacrez par ces Barbares. En fin ce pauvre Pere estant arriué en Angleterre: comme luy-mesme l'a mandé. Les Hollandois descendirent à terre, pour s'aller un petit rafraischir de la mer, & d'un long voyage, quelques voleurs Anglois entrans dans la Barque, & n'ayāts trouué que le Pere tout seul, la pillerent, & luy rauirent & emporterent le manteau & le chapeau, que les Hollandois luy auoient donné. Vous aurez pū voir par les fiennes, en quel equipage il arriua en France. Pour conclusion, il est aussi gay, comme s'il n'auoit rien souffert, & aussi zélé pour retourner aux Hurons, parmy tous ces dangers, comme si les perils luy estoient des assurences, il s'attend bien de repasser une autrefois l'Ocean, pour aller secourir ces pauvres peuples, & acheuer le sacrifice encommancé.*

A Rennes ce 14. de Ianuier.

*most of whom are in Heaven; he also, by this means, maintained the captive Hurons in piety. These good deeds—which had made him resolve not to escape, even when able to do so—greatly mitigated the rigor of his captivity. The Iroquois, however, would not hear mention of his deliverance,—imagining that, while they could retain the Father, the French of Kebec and other places round about would not dare to do them any harm, [327 i.e., 307] when they should come in pursuit of the Hurons and Algonquins. But the Father, despising his life, wrote back to the French that consideration for him should not prevent them from doing all that might be to the greater glory of our Lord,—not unwilling to be the occasion for some Frenchmen, or some poor Savages, to be surprised and massacred by those Barbarians. At last, this poor Father having arrived in England, as he himself has sent word, the Dutch went ashore in order to go and refresh themselves a little from the sea and from a long voyage; some English robbers, entering the Bark and having found only the Father, all alone, plundered it, and seized from him and carried off the cloak and the hat which the Dutch had given him. You have been able to see, by his own letters, in what plight he arrived in France. In conclusion, he is as cheerful as if he had suffered nothing; and as zealous to return to the Hurons, amid all those dangers, as if perils were to him securities; he certainly expects to cross the Ocean once again, in order to go to succor those poor peoples, and to finish the sacrifice already begun.*

At Rennes, this 14th of January.

[308] CEUX qui croient que les Iesuites vont en ce bout du monde, pour faire trafic de peaux de bestes mortes, les tiennent fort temeraires, & depourueus de sens, de s'aller exposer à de si horribles dangers, pour vn bien si rauallé. Il me semble qu'ils ont vn cœur plus genereux, & que Dieu seul, & le salut des ames est capable de leur faire quitter leur patrie, & la douceur de la France, pour aller chercher des feux, & des tourmens au milieu de la Barbarie. Pour-autant neantmoins que cét erreur de commerce se pourroit glisser dans l'esprit de ceux qui ne les cognoissent pas: on a iugé à propos d'apporter icy vne attestation authentique, qui fera voir combien ils sont éloignez de ces pensees: si ceux qui en parlent avec liberté pour ne les cognoistre pas, se trouuoient avec eux en ce nouveau monde, ils changeroient bien de langage, & se faisans compagnons de leurs souffrances, & de leur zele, ils se trouueroient vnis & liez, de mesmes affections, & ces chaifnes [309] pourroient estre eternelles, puisque le vray amour, & la vraye charité, passe au delà des temps: c'est assez finissons par vn tesmoignage veritable, & desintereffé, qu'on peut tirer de la bouche de personnes honorables, qui l'ont marqué de leurs noms, & confirmé de leur feing.

[308] **T**HOSE who believe that the Jesuits go into this end of the world in order to make traffic of skins of dead beasts, account them very rash, and destitute of sense, to go and expose themselves to such horrible dangers, for a benefit so sordid. It seems to me that they have more generous hearts; and that only God and the salvation of souls can make them leave their native land, and the comfort of France, in order to go in quest of fires and torments in the midst of Barbarism. Forasmuch, nevertheless, as this error about commerce might slip into the minds of those who are not acquainted with them, it has been judged proper to affix here an authentic attestation, which will show how far they are removed from such thoughts.<sup>8</sup> If they who speak of them with freedom, for want of knowing them, chanced to be with them in that new world, they would certainly change their tone; and, becoming companions in their sufferings and their zeal, they would find themselves united and bound by like affections; and these chains [309] might be eternal, since true love and true charity pass beyond time. Enough; let us conclude with a genuine and impartial testimonial, which may be drawn from the lips of honorable persons, who have stamped it with their names and confirmed it with their signatures.



Declaration de Messieurs les Directeurs, & Affociez en la Compagnie de la  
Nouvelle France.

**L**ES Directeurs, & Affociez en la Compagnie de la Nouvelle France, diète de Canada: ayans sçeu que quelques personnes se persuadent, & font courir le bruit, que la Compagnie des Peres Iesuites a part aux embarquemens, retours & Commerces qui se font audit país, voulans par ce moyen raualer, & supprimer l'estime, & le prix des grands trauaux qu'ils entreprennent audit país, avec des peines, & fatigues incroyables, & au peril de leur vie, pour le seruice & la gloire de Dieu, dans la Conuerfion des Sauuages à la foy du Christianisme, & Religion Catholique, Apostolique & Romaine: En quoy ils ont fait & font tous les ans de grâds progrès, dôt ladite Compagnie est tres-particulierement informee, ont creu estre obligez par deuoir de la Charité Chrestienne, de desabuser ceux qui auroient cette creance, par la declaration & certification qu'ils font par les presentes, que lesdits PP. Iesuites ne sont affociez en ladite Compagnie de la Nouvelle France, directement, ny indirectement, & n'ont aucune part au trafic des marchandises qui s'y fait; En foy dequoy la presente declaration a esté signee desdits Directeurs & Affociez, Et scellee du sceau de ladite Compagnie. A Paris en l'Assemblée ordinaire d'icelle, le premier iour de Decembre mille fix cent quarante trois. Ainsi signé. De la Ferté, Abbé de sainte Magdeleine.

Declaration of Messieurs the Directors and  
Associates in the Company of  
New France.

THE *Directors and Associates in the Company of New France, called Canada, having learned that some persons persuade themselves, and circulate the report, that the Society of the Jesuit Fathers has part in the shipments, returns, and Commercial Transactions which are made in the said country,—wishing by this device to disparage and destroy the reputation and value of the great labors which they undertake in the said country, with pains and fatigues incredible, and in peril of their lives, for the service and glory of God, in the Conversion of the Savages to the faith of Christianity and the Catholic, Apostolic, and Roman Religion, in which they have made and are making great progress every year, whereof the said Society is very intimately informed,—have believed themselves obliged by the duty of Christian Charity, to undeceive those who might have this belief, through the declaration and certification which they make by these presents: that the said Jesuit Fathers are not associated in the said Company of New France, directly or indirectly, and have no part in the traffic of merchandise which is carried on by it. In witness whereof the present declaration has been signed by the said Directors and Associates, and sealed with the seal of the said Company, at Paris, in the regular Assembly of the same, the first day of December one thousand six hundred and forty-three. Thus signed: De la Ferté, Abbé*

*Bordier, Margonne, Beruyer, Robineau, Tabouret, Beruyer, Verdier, Fleuriau, Casct, Bourguet, & Clarentin, & scellé d'un Cachet.*

Collationné à l'Original par  
moy Conseiller, Secrétaire  
du Roy, maison & Couronne de France.

IOLLY.

*de sainte Magdeleine,<sup>9</sup> Bordier, Margonne, Beruyer, Robineau, Tabouret, Berruyer, Verdier, Fleuriau, Caset, Bourguet, and Clarentin; and sealed with a Seal.*

Collated with the Original by  
me, Counsellor, and Secretary  
of the King, house, and  
Crown of France.

JOLLY.



LII

Epistola Patris Caroli Garnier, ad R. P. Mutium  
Vitelleschi, Præpositum Generalem

Sctæ. Mariæ, apud Hurones, 8 Aprilis, 1644

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SOURCE: The original is in the *MSS. Soc. Jes.*; we follow an apograph thereof by Father Martin, in the archives of St. Mary's College, Montreal.

Epistola P. Caroli Garnier ad R. P. Mut.  
Vitellescum Præp. Gen.  
S. J.

REVERENDE ADMODUM IN CHRISTO PATER,  
Pax christi

De nostris qui sunt in hac Huronum missione hoc tantum dicam Paternitati vestræ eos esse admodum religiosæ disciplinæ observatores et strenuos in vinea Domini operarios. Superiorem quoque habemus virum virtute insignem, prudentem admodum, et suorum peramantem. Hoc tamen aliquantulum ei deest, quod non satis in suorum animos se insinuat. Nihil tamen est quod urgeat ut mutetur. Cum autem mutabitur, nullus mihi esse videtur qui in ejus locum suffici æque dignus sit ac P. Paulus Ragueneau, quippe qui singularibus et virtutis et ingenii et prudentiæ doctrinæque ornamentis præditus est, quique multis partibus eum superat quem nunc habemus superiorem, R. P. Hyeron[ym]um Lallemant.

De domesticis nostris qui se nobis ad vitam dederunt, satis laudare divinum numen non possumus, quod eos nobis dederit, et procul dubio si rem oculis spectaret P. V., ad laudandum Deum optimum, maximum ipsa nos excitaret, videret enim perdiffi-

Letter from Father Charles Garnier to the Rever-  
end Father Mutius Vitelleschi, General  
of the Society of Jesus.

VERY REVEREND FATHER IN CHRIST,  
Pax Christi.

Concerning ours who are in this mission of the Hurons, I will say only this to your Paternity,—that they are very strict observers of religious discipline, and earnest laborers in the Lord's vineyard. For superior, too, we have a man distinguished in virtue, very discreet, and greatly attached to his people. However, he lacks this little,—that he does not sufficiently find his way into their hearts; yet there is nothing which urges his removal. But, when he shall be removed, no one seems to me equally worthy to be substituted in his place, as Father Paul Ragueneau, inasmuch as he is endowed with unusual graces of virtue, talent, prudence, and learning; and, in many respects, he excels him whom we now have for superior, Reverend Father Jerome Lallemant.

As to our domestics who have given themselves to us for life, we cannot sufficiently praise the divine will for having given them to us; and no doubt, if Your Paternity saw the matter with your own eyes, you yourself would urge us to praise the best and greatest God, for you would see that it is most unlikely that domestics are attracted hither by the mere



cillimum esse ut domestici huc advocentur solâ spe lucri alicujus. Fore autem impossibile cerneret ut per multos annos multi hic præsent: tanta est itinerum difficultas, tam horrenda pericula, tanta victus tenuitas, ut si se nobis Deo movente non dedissent qui se dederunt, certè absque domesticis nunc essemus, hoc est brevi collapsura esset hæc missio. Hi autem sunt domestici isti ut paucos tales inveniri sit qui stipend[i]arii sint, hoc est admodum pii, ad obedient[i]am promptissimi, et singularis exempli Barbaris nostris, quod ultimum magni nos facere docuit difficultas quam passi sumus à Barbaris per multos annos, qui legem evangelicam exponentibus nobis Gallorum, qui primi ad has oras appulerunt, corruptos mores opponebant, ita ut nos unos christianos existimarent qui nigram vestem gerimus. Tanti momenti nobis visum est hoc negotium de domesticis nostris ut unâ voce clamare ad V. P. necessarium nobis visum sit.

De Barbaris nostris ut aliquid dicam: crescit in dies Evangelicæ legis studium. Duo sunt in primis pagi in quibus benè multi sunt christiani, et inter eos non pauci singulari pietate præditi constantiaque quâ neque adversæ res, neque infidelium convitia et maledicta infringere possint. Sunt et in aliis pagis aliqui Christiani et ædes sacræ. Certè si pagus aliquis integre fidei semel dederit manus, spes est benè multos pagos in X<sup>um</sup> suo exemplo pertracturum. P. V<sup>am</sup>. enixis precibus rogamus ut nos suis SS.

hope of any gain. You would moreover perceive the impossibility that many of these should serve here during many years. So great is the difficulty of the roads, so horrible are the dangers, so great is the scarcity of provisions, that, if these who have given themselves to us, impelled by God, had not given themselves, certainly we would now be without domestics,—that is, this mission would soon collapse. Such, too, are these domestics that few like them are to be found who are hired,—that is, very pious, most prompt in obedience, and an unusual example to our Barbarians. The difficulty which we have experienced with the Barbarians, during many years, has taught us to value highly this last qualification; since to us who expound the law of the gospel they opposed the corrupt morals of the French who first landed on these shores,—so that they deemed us alone Christians, who wear the black gown. Of so great moment this matter of our domestics has seemed to us, that with one voice it has seemed necessary to us to cry aloud to Your Paternity.

To say somewhat of our Barbarians: the zeal for the Gospel law increases daily. There are especially two villages in which are very many Christians, and among them not a few endowed with singular piety, and with constancy which neither adversity nor the taunts and curses of the infidels can shake. There are some Christians and sacred buildings in other villages. Certainly, if any entire village will once give support to the faith, there is hope that it will, by its example, bring over to Christ very many villages. We request Your Paternity with earnest entreaties that you aid us with your Holy Sacrifices and prayers.

Sacrificiis et precibus adjuvet. Ego autem imprimis  
enixè opem imploro, qui sum

Paternitatis Vestræ

Ultimus in Christo filius

CAROLUS GARNIER.

In Residentiâ Stæ Mariæ, apud Hurones

8 aprilis 1644.

I, too, with especial earnestness implore your aid,  
who am

    Your Paternity's

        Most unworthy son in Christ,

            CHARLES GARNIER.

At the Residence of Ste. Marie of the Hurons,

    April 8, 1644.



LIII

RELATION OF 1643-44

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1645

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SOURCE : Our facsimile of the title-page is from the original Cramoisy edition of H. 83, in the library of the Wisconsin Historical Society ; in reprinting the text, we follow the Lamoignon copy in Lenox Library.

The *Relation* is in two parts ; we present herewith chaps. i.-viii. of Part I.







RELATION  
DE CE QUI S'EST PASSE'  
EN LA  
NOUVELLE FRANCE

E'S-ANNE'ES 1643. & 1644.

Enuoyée au R. P. JEAN FILLEAU,  
Provincial de la Compagnie de LESV,  
en la Prouince de France.

Par le R. P. BARTHELÉMY VIMONT, de  
la même Compagnie, Supérieur de  
toute la Mission.



A P A R I S ,  
 { SEBASTIEN CRAMOISY ,  
 Imprimeur du Roy , & de }  
 la Reyne Regente , }  
 E T }  
 GABRIEL CRAMOISY . }  
 Chez { }  
 rue S. Jacques, aux  
 Cicognes.

M. DC. XLV.

*Avec Privilege du Roy,*

R E L A T I O N  
OF WHAT OCCURRED  
IN  
NEW FRANCE

IN THE YEARS 1643 AND 1644.

Sent to Rev. Father JEAN FILLEAU,  
Provincial of the Society of JESUS,  
in the Province of France.

*By* REV. FATHER BARTHELEMY VIMONT,  
*of the same Society, Superior of*  
*the whole Mission.*

P A R I S ,  
Print-  
ed by { SEBASTIEN CRAMOISY, }  
Printer to the King and to }  
the Queen Regent, }  
AND }  
GABRIEL CRAMOISY. }  
ruë St. Jac-  
ques, at the  
Sign of the  
Storks.

---

M. DC. XLV.

*By Royal License.*

Av Reverend Pere Iean Filleav, Provincial de  
la Compagnie de IESVS, en la Pro-  
vince de France.

MON REVEREND PERE,

*Ce nous est vne consolation bien sensible de recevoir tous les ans des lettres de V. R. qui sont autant de tesmoignages authentiques de l'affection qu'elle a pour la conuersion de ces peuples, & des effets signalez de son amour en nostre endroit, elle ne seruent pas peu à nous encourager pour poursuivre le dessein que nous auons d'attirer à la connoissance & amour de Dieu toutes les Nations de ces contrées qui sont plus grandes en nombre qu'on ne se persuadoit au commencement, nous en descouurons tous les ans de nouuelles qui ne sont point errantes & vagabondes, & qui pourroient seruir d'un iuste employ à ceux qui ont du zele pour leur salut: deux cents mille Algonquins les attendent, & si leur zele n'est point borné, il pourra s'estendre à plusieurs autres Nations qui sont au Midy de nostre grand fleuve, & s'ils ne sont contens de cela, ils pourront s'auancer iusques au Couchant, où ils trouueront assez d'exercice pour le reste de leur vie. Ils verront que ces peuples ne sont pas si Barbares qu'ils n'ayent l'esprit capable d'instruction, & vn cœur susceptible des maximes de l'Euangile, que si quelqu'un auoit d'autres sentimens, la Relation que i'enuoye à V. R. de ce qui s'est passé icy cette année, le pourra desabuser, elle y verra de bons & de mauuais succez, & remarquera que Dieu va tousiours exauçant de plus en plus les prieres qu'on fait en France*

To the Reverend Father Jean Filleau, Provincial  
of the Society of JESUS in the  
Province of France.

MY REVEREND FATHER,

*It is a deeply-felt consolation for us to receive every year Your Reverence's letters, which are so many authentic proofs of the interest that you take in the conversion of these peoples, and signal marks of your affection for us. They serve not a little to encourage us in prosecuting our design to attract to the knowledge and love of God all the Nations of these countries, who are more numerous than we supposed at first. We discover new ones every year, who are neither wandering nor nomadic, and who could give worthy employment to those who have zeal for their salvation. Two hundred thousand Algonquins await these; and if their ardor be not limited, it can extend itself to many other Nations to the South of our great river. And if they be not satisfied with this, they can go as far as the Setting Sun, where they will find sufficient occupation for the remainder of their lives. They will see that these peoples are not so Barbarous that their minds are not capable of instruction, and their hearts not susceptible to the maxims of the Gospel. If any one should be of a different opinion, the Relation that I send Your Reverence, of what has occurred this year, will remove that impression; for in it you will find both good and ill success, and will observe that God hearkens more and more to the prayers that are said in France for our poor Savages, and that he continues to bless the assistance*

*pour nos pauvres Sauvages, & qu'il va benissant les secours qu'on leur donne. Elle connoistra d'autre part que les ennemis du salut de ces peuples veillent toujours à leur ruine & s'efforcent de les perdre, ce qui nous oblige de recourir plus particulièrement à elle pour luy demander le secours & assistance des prieres & saints Sacrifices de nos Peres & Freres, & specialement celle de V. R. de qui ie suis.*

*A Kebec, ce 5. de  
Septembre, 1644.*

Tres-humble & tres-obeyffant  
seruiteur,

BARTHÆLEMY VIMONT.

*that is given to them. You will see on the other hand that the enemies of the salvation of these peoples ever seek to compass their ruin, and to destroy them; and this compels us to have more especial recourse to you, to ask the assistance of the prayers and holy Sacrifices of our Fathers and Brethren, and, above all, that of Your Reverence, of whom I remain*

*At Kebec, this 5th  
of September, 1644.*

The most humble and most obedient servant,

BARTHÆLEMY VIMONT.

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## Extraict du Priuilege du Roy.

PAR grace & Priuilege du Roy, il est permis à  
Sebastien Cramoify, Marchand Libraire Iuré,  
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Regente Mere de sa Majesté, Directeur de l'Impri-  
merie Royale au Chasteau du Louure, Ancien  
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mer ou faire imprimer vn Liure, intitulé. *La Rela-  
tion de ce qui s'est passé en la Nouvelle France, es années  
1643. & 1644. enuoyée au Reuerend Pere Iean Filleau,  
Prouincial de la [Compagnie de IESVS en la Prouince de  
France, par le R. P. Barthelemy Vimont de la] mesme  
Compagnie, Superieur de toute la Mission.* Et ce pen-  
dant le temps & espace de dix ans consecutifs, avec  
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**B**Y the grace and Prerogative of the King, permission is granted to Sebastien Cramoisy, Sworn Merchant Bookseller, Printer in ordinary to the King and to the Queen Regent, the Mother of his Majesty, Director of the Royal Printing House at the Castle of the Louvre, Formerly Alderman and Consul of this City of Paris, to print or to have printed a Book entitled: *La Relation de ce qui s'est passé en la Nouvelle France, és années 1643. et 1644. envoyée au Reverend Pere Jean Filleau, Provincial de la [Compagnie de JESUS en la Province de France, par le R. P. Barthelemy Vimont de la] mesme Compagnie, Superieur de toute la Mission.* And this during the space and time of ten consecutive years, prohibiting all Booksellers and Printers to print or have printed the said Book, under pretext of disguise or change that they might make therein, on pain of confiscation and of the fine provided by the said License. Given at Paris, on the 14th of December, 1644. Signed by the King in Council, Cramoisy; and sealed with the great Seal in yellow wax.

Permiffion du R. Pere Prouincial.

**N**OUS Iean Filleau, Prouincial de la Compagnie de I E S V S en la Prouince de France, auons accordé, pour l'aduenir, au Sieur Sebastien Cramoify, Marchand Libraire, Iuré Imprimeur ordinaire du Roy & de la Reyne Regente Mere de sa Majesté, Directeur de l'Imprimerie Royale du Chasteau du Louure, Ancien Escheuin & Consul de la Ville [de] Paris, l'Impression des Relations de la Nouvelle France. Fait à Paris le quinziesme Decembre, 1644.

Signé IEAN FILLEAV.

Permission of the Reverend Father Provincial.

**W**E, Jean Filleau, Provincial of the Society of JESUS in the Province of France, have granted for the future to Sieur Sebastien Cramoisy, Sworn Merchant Bookseller, Printer in ordinary to the King and to the Queen Regent, the Mother of his Majesty, Director of the Royal Printing House at the Castle of the Louvre, Formerly Alderman and Consul of the City of Paris, the Printing of the Relations of New France. Done at Paris, the fifteenth of December, 1644.

Signed, JEAN FILLEAU.

[1] Relation de ce qui s'est passé en la Nouvelle France, és années 1643. & 1644.

## CHAPITRE I.

DE L'ESTAT GENERAL DES CHRETIENS DE LA NOUVELLE FRANCE.

L'ESTAT où se void maintenant reduite cette Eglise naissante est capable de tirer des yeux, de tous ceux qui l'ayment, des larmes de tristesse & de ioye. Car d'un costé c'est vne chose pitoyable de voir perir deuant nos yeux ces pauvres peuples à mesure qu'ils embrassent [2] la Foy: & de l'autre nous auons sujet de nous consoler voyant que les miseres qui les accueillent de toutes parts, ne seruent qu'à faire souhaitter la foy à ceux qui iusques à present l'auoient mesprisée, & la fortifier & faire paroistre avec plus de gloire dans les cœurs de ceux qui desia l'auoient receüe. Nous voyons bien que Dieu est le Fondateur de cette Eglise, aussi bien que de la primitive; car il l'a fait naître comme celle-là dans les travaux, & croître dans les souffrances, pour la couronner avec elle dans la gloire.

La maladie, la guerre, & la famine sont les trois fleaux dont il a plu à Dieu frapper nos Neophytes, de puis qu'ils ont commencé à l'adorer, & se soumettre à ses Loix. A peine eurent-ils oüy parler de la Doctrine que nous leur preschons, & commencé à recevoir cette diuine semence, qu'une maladie

[1] Relation of what occurred in New France, in the years 1643 and 1644.

## CHAPTER I.

### OF THE GENERAL CONDITION OF THE CHRISTIANS OF NEW FRANCE.

THE condition to which this nascent Church is now reduced is such as to bring to the eyes of all who love it tears both of sorrow and of joy. For, on the one hand, it is pitiful to see these poor peoples perish before our eyes as soon as they embrace [2] the Faith; and, on the other, we have reason to console ourselves when we see that the misfortunes which assail them on all sides serve but to arouse a desire for the faith in those who had hitherto despised it, and to strengthen it and make it shine with still greater glory in the hearts of those who had already received it. We see very well that God is the Founder of this Church, as well as of the primitive one; for he has caused the former to be born, like the latter, in travails, and to grow in sufferings, in order to be crowned with her in glory.

Disease, war, and famine are the three scourges with which God has been pleased to smite our Neophytes since they have commenced to adore him, and to submit to his Laws. Hardly had they heard of the Doctrine that we preach to them, and commenced to receive this divine seed, when a contagious

contagieuse s'espandit dans toutes ces nations, & en moissonna la plus faine partie: Cette maladie n'eust pas plustost cessé, que la guerre, qui iusques alors leur auoit esté si aduantageuse qu'ils [3] s'estoient rendus Maistres du pays de leurs ennemis, & les auoient battus par tout, commença, & a continué depuis à leur estre si funeste, qu'ils y ont perdu tous leurs meilleurs guerriers, ont esté chaffez de leur propre pays, & ne font plus maintenant autre chose que fuyr la cruauté des Iroquois, qui ne laissent pas neantmoins de les attrapper bien souuent & en faire d'horribles maffacres.

En fuitte de ce malheur estans contrains de quitter les bois les plus commodes à la chasse, qui sont au Midy du grand fleuve, & sujets aux courtes de leurs ennemis, ils sont tombez entre les mains d'un autre ennemy non moins cruel, qui est la faim, laquelle en a ramené plusieurs du milieu des forests à nos portes, pour nous demander l'aumosne en vn temps auquel ils auoient accoustumé d'estre tous les iours dans les festins. Nous en auons veu qui ont couru dans les bois dix, quinze, & vingt iours sans rien manger que quelque bout d'escorce ou de peau: d'autres se sont resolus de passer la grande riuere [4] en vn temps auquel elle rouloit par tout des rochers & des montagnes de glace pour entrer dans les bois du Midy, nonobstant l'apprehension de leurs ennemis, disant qu'ils aimoient autant mourir du feu des Iroquois comme de faim; & comme si le malheur les eust acompagné par tout, apres auoir couru parmy les glaces & les neiges mille hazards de perdre la vie, ils sont retournez sans auoir mangé autre chose que les cordes de leurs raquetes. Ceux qui ont le moins

disease spread throughout all these nations, carrying off the healthiest of them. No sooner had disease ceased its ravages, than war—which had previously been so much to their advantage that they [3] had become Masters of their enemies' country, and had defeated them everywhere—commenced, and has since continued to be so disastrous to them that they have lost all their best warriors, have been driven from their own country, and at present do nothing but flee from the cruelty of the Iroquois, who nevertheless very often overtake them, and massacre them horribly.

Being compelled, in consequence of this misfortune, to abandon the woods best suited for hunting, which lie to the South of the great river, and being exposed to the inroads of their enemies, they have fallen into the hands of a no less cruel enemy, hunger,—which has brought many of them from the depths of the forest to our doors, to ask us for alms at a season when they were accustomed to hold a feast every day. We have seen some who have wandered in the woods for ten, fifteen, and twenty days, without other food than a piece of bark or of skin. Others resolved to cross the great river [4] at a time when everywhere its waters rolled down rocks and mountains of ice, in order to reach the woods to the South, notwithstanding their dread of their enemies,—saying that they would as soon die by the fire of the Iroquois as by hunger; and, as if misfortune accompanied them everywhere, after having been a thousand times in danger of losing their lives amid the ice and snow, they have come back without having eaten anything but the cords of their snowshoes. Those who have suffered the least are a portion of



souffert, sont vne partie des Chrestiens de Sillery & de Tadouffac, qui pour n'estre pas incommodez en leur chaffe par les Iroquois, sont entrez dans les bois du Midy trois mois pluſtoſt qu'à l'ordinaire, & ſont allez ſi auant que les Iroquois ne les ont peu rencontrer, quoy qu'ils les ayent cherchez comme on a reconneu par leurs piſtes. Cela a eſté cauſe que les Meres Hoſpitalieres & nos Peres de Sillery ont eu ſur les bras pendant tout l'Hyuer plus de quarante Sauuages, la plus part infirmes, & vieillards, qu'il a fallu nourrir avec de grands frais, & qui autrement [5] fuſſent morts de faim & de miſere dans les bois ſans aucune aſſiſtance corporelle ny ſpirituelle.

Tous ces accidens ont tellement eſclaircy nos Sauuages, que là où l'on voyoit il y a huit ans, quatre-vingt & cent cabanes, à peine en voit-on maintenant cinq ou ſix : & tel Capitaine qui commandoit pour lors à huit cents guerriers, n'en compte plus à preſent que trente ou quarante, & au lieu des flottes de trois ou quatre cents Canots, nous n'en voyons plus que de vingt ou trente ; & ce qui eſt pitoyable, c'eſt que ces reſtes de Nations conſiſtent quaſi toutes en des femmes veufues, ou filles qui ne ſçauroient toutes trouuer vn mary legitime, & qui partant ſont en danger de ſouffrir beaucoup ou de faire de grandes fautes.

Ce comble de miſeres qui les accablent, deuroit ſe me ſemble les fortifier dans la creance qu'ils auoient dès le commencement, que la priere les faisoit mourir, que nous eſtions des forciers, qui auions coniuré contre leurs vies, que nous auions des intelligences [6] ſecretes avec leurs ennemis. Mais celuy qui eſt le Maïſtre des cœurs leur donne d'autres penſées, & leur fait reconnoiſtre, & aduoüer publiquement au

the Christians of Sillery and of Tadoussac, who, in order to avoid being disturbed by the Iroquois in their hunting, went into the woods to the South three months earlier than usual, and penetrated so far that the Iroquois did not find them,—although they sought for them, as could be seen from their tracks. The result of this was that the Hospital Mothers and our Fathers at Sillery had on their hands throughout the Winter over forty Savages, most of whom were infirm or aged, who had to be fed at great expense, and who otherwise [5] would have perished in the woods, from hunger and hardships, without any bodily or spiritual aid.

All these events have so greatly thinned the numbers of our Savages that, where eight years ago one could see eighty or a hundred cabins, barely five or six can now be seen; a Captain, who then had eight hundred warriors under his command, now has not more than thirty or forty; instead of fleets of three or four hundred Canoes, we see now but twenty or thirty. And the pitiful part of it is, that these remnants of Nations consist almost entirely of women, widows or girls, who cannot all find lawful husbands, and who consequently are in danger of much suffering, or of committing great sins.

Such an accumulation of miseries as overwhelms them would, it seems to me, strengthen them in the belief which they had at the very beginning, that prayer caused them to die; that we were sorcerers, who had conspired against their lives; and that we had secret communication [6] with their enemies. But he who is the Master of all hearts inspires them with other thoughts, and causes them to acknowledge and admit publicly, in the midst of their afflic-

milieu de leurs afflictions, que la main qui les frappe est celle du vray Dieu, qu'ils n'auoient pas encore conneu, & dont les iugemens sont aussi secrets comme ils sont equitables. Nous auons cependant grand fujet de louer Dieu de ce qu'il tire sa gloire de l'affliction de ce pauvre peuple & la fait seruir auantageusement à sa conuersion. Quoy qu'il ne soit point dans le monde aucune nation plus pauvre que celle-cy, il n'en est pas neantmoins de plus orgueilleuse, lors qu'ils estoient dans la prospérité, nous ne pouuions quasi les aborder, les François estoient des chiens, & tout ce que nous leur preschions estoient des fables. Mais depuis que les afflictions les ont humiliés, & que la necessité les a rendus plus dependans des François, & leur a fait esprouuer les effets de la charité Chrestienne, ils ont ouuert les yeux, & voyent maintenant plus clair que iamais qu'il n'y a point d'autre Diuinité [7] que celle que nous leurs preschons. En effect de tous ceux qui ne sont pas encore Chrestiens, il n'y en a presque point qui ne tende pour le moins exterieurement vn tesmoignage public de l'estime & approbation qu'il fait de nostre creance: Car si on les interroge s'ils croient ce que nous leur disons, & s'ils ne veulent pas estre baptisez, ils respondent qu'ils croient en effect, & qu'ils fouhaittent le Baptisme, que s'ils ne sont pas encore tous disposez à receuoir la Foy, ou si quelques-vns mesme l'abandonnent, c'est tousiours en aduoiant à la gloire de Dieu, que ce que nous preschons est vray, mais difficile. Ce n'est plus maintenant vne chose honteuse parmy eux de professer le Christianisme, de prier Dieu le soir & le matin en presence des infideles mesmes. La grace va tous les iours adoucissant leur

tions, that the hand that smites them is the hand of the true God whom they had not yet known, and whose judgments are as secret as they are equitable. We have, however, great reason to praise God because he reaps his glory from the affliction of these poor peoples and makes it serve still more for their conversion. Although there is not in the world a nation poorer than this one, nevertheless there is none prouder than they. When they were prosperous, we could hardly approach them; the French were dogs, and all that we preached them were fables. But since affliction has humiliated them, and necessity has made them more dependent upon the French, and has made them experience the effects of Christian charity, their eyes are opened; and they see more clearly than ever that there is no other Divinity [7] than he whom we preach to them. In fact, there is hardly one of all those who are not yet Christians who does not, outwardly at least, bear witness to his esteem and approval of our belief. For, if we ask them whether they believe what we tell them, and if they do not wish to be baptized, they reply that indeed they do believe, and that they desire Baptism. And if they be not yet all disposed to receive the Faith, or even if some of them abandon it, they always admit, to the glory of God, that what we preach is true, but difficult. Among them it is now no longer a thing to be ashamed of to profess Christianity, to pray to God night and morning, even in the presence of infidels. Grace continues day by day to temper their former barbarism. The craft of the Jugglers and sorcerers is gradually losing credit. Remote nations, attracted by the reputation of our good Christians, approach us to enjoy the same

ancienne barbarie. Le mestier des Iongleurs & des forçiers perd son credit peu à peu, les nations esloignées attirées par l'odeur de nos bons Chrestiens s'approchent de nous pour ioüyr de la mesme faueur que reçoient celles qui nous [8] sont plus proches: ils commencent à s'appriuoiser à nos coustumes, les difficultez qu'ils ont à se soufmettre aux loix Chrestiennes s'applanissent de plus en plus, la vertu & l'honnesteté est maintenant parmy eux en veneration, ceux mesme qui la pratiquent le moins, ne laissent pas de l'honorer exterieurement. Ils connoissent maintenant & detestent plusieurs choses sous le tiltre de vice, qu'ils estimoient auparavant & loüoient faussement comme des vertus. Enfin la verité triomphe de l'erreur, & le Prince des tenebres est contraint de ceder la place au Roy de gloire & de lumiere.

Ce n'est pas à dire que tout soit fait. Nous auons plus de peine à conferuer nos Chrestiens, qu'à les acquerir. Leur vie errante est vn grand empeschement à la vertu, & neantmoins les difficultez qu'il y a pour les arrester, sont quasi infurmōtables. Les terres que nous leur défrichons, les maisons que nous leur bastissons, & les autres secours spirituels & corporels que nous taschons de leur rendre les arrestent vn peu, mais [9] non pas tout à fait. La colonie des François qui est à vray dire le fondement du Christianisme en ces contrées va tousiours croissant, mais lentement, n'estant pas assistée de l'ancienne France assez puissamment. Les Algonquins de l'Isle, & ceux de la Nation d'Hiroquet apres tant d'années d'instruction ne sont pas à la verité si insolens comme auparavant; mais aussi ils ne sont pas si humbles

advantages that are obtained by those [8] nearer to us. They are beginning to become accustomed to our habits; the difficulties that they have in submitting to Christian laws are disappearing more and more; virtue and modesty are now held in veneration by them, and even those who practice them the least nevertheless honor them outwardly. They now know and detest as vices many things that they formerly esteemed and falsely applauded as virtues. Finally, truth triumphs over error, and the Prince of darkness is compelled to give way to the King of glory and of light.

This does not mean that all has been done. We have greater trouble in keeping our Christians than in acquiring them. Their wandering life is a great obstacle to virtue; and still the difficulties that exist with respect to their becoming settled are almost insurmountable. The land that we clear, the houses that we build for them, and the other aid, spiritual and material, that we endeavor to give them, keep them stationary for a while, but [9] not permanently. The French colony, which is in truth the foundation of Christianity in these countries, continues to increase; but it does so slowly, because it does not receive sufficient aid from old France. The Island Algonquins, and those of the Hiroquet Tribe, after so many years of instruction, are not, it is true, so insolent as they formerly were; but they are not yet so humble as they must be to become worthy of Baptism. The examples of some of them who have abandoned the Faith, or who have profaned it by shameful actions, prevent us from baptizing many who present themselves. Marriages still give us much trouble. We are completely surrounded by Nations

comme ils faudroit pour estre capables du Baptesme. Les exemples de quelques-vns d'entr'eux qui ont quitté la Foy, ou l'ont profanée par des actions indignes nous empeschent d'en baptiser plusieurs qui se presentent. Les mariages nous donnent encore bien de la peine. Nous sommes tous environnez de Nations qui ne nous ont encore iamais veu, si le grand fleuve est vne fois libre, il nous donnera l'entrée dans des Nations innombrables, & grandement peuplées, dont quelques-vnes ont desia ouy parler de nous, & nous souhaitent. En vn mot nous ne faisons que commencer; mais nous esperons que ces heureux commencemens auront d'heureux [10] progresz, & que Dieu consommera enfin l'ouvrage qu'il a entrepris, puis qu'il est à sa gloire.

who have, as yet, never seen us. If the great river once be free, it will give us access to Nations beyond number, and very populous,—some of whom have already heard of us and wish for us. In a word, we are only beginning; but we hope that these auspicious beginnings will have happy [10] results, and that God will finally accomplish the work that he has undertaken, since it is for his glory.



## CHAPITRE II.

DE QUELQUES BAPTESMES EN LA RESIDENCE DE SAINT  
IOSEPH.

**D**IEU est toujours admirable dans la predestination de ses élus ses desseins sont secrets, & ses pensées cachées, mais l'exécution en est merueilleusement efficace. Nous l'avons vu en la personne d'un Capitaine Abnaquiois, que Dieu a tiré du milieu d'une Nation toute infidèle, & bien éloignée de nous pour le mettre dans le sein de son Eglise. Il y a trois ans qu'il estoit venu à Sillery pour offrir à nos Sauvages des présents en satisfaction de la mort d'un Algonquin que ceux de sa Nation avoient tué. Nos Chrétiens accepterent les présents, les parens du defunct essuyèrent [11] leurs larmes, & la Paix fut renouée entre ces deux Nations. Un de nos Principaux Neophytes harâgua pour annoncer cette paix, & adiouta à la fin, parlant au Capitaine Abnaquiois qui estoit entremetteur de la paix, que pour rendre leur amitié affermée & immortelle, il falloit qu'il renonçast à ses superstitions, & qu'il embrassast la créance dont ils faisoient maintenant profession. Si tu veux, luy dit-il, lier nos deux Nations par une parfaite amitié, ils faut que nous croyons tous le même: Fais-toy baptiser, & procure que tes gens fassent le même, ce lien fera plus fort que tous les présents. Nous prions Dieu, & ne reconnoissons point d'autres amis ny freres que ceux qui prient

## CHAPTER II.

OF SOME BAPTISMS AT THE RESIDENCE OF SAINT  
JOSEPH.

GOD is ever admirable in the predestination of his elect; his designs are secret, and his thoughts are hidden, but their accomplishment is marvelously effective. We have observed this in the person of an Abnaquiois Captain, whom God took from the midst of an utterly infidel Nation, far distant from us, to place him in the bosom of his Church. Three years ago, he had come to Sillery to offer presents to our Savages, in satisfaction for the death of an Algonquin whom those of his Tribe had killed. Our Christians accepted the gifts; the relatives of the deceased dried [11] their tears, and Peace was renewed between these two Tribes. One of our Principal Neophytes delivered a harangue to announce this peace; and at the end, speaking to the Abnaquiois Captain who was the agent of the peace, he added that, to make their friendship firm and everlasting, it was necessary that he should renounce his superstitions, and embrace the belief that they now professed. "If," said he, "thou wishest to bind our two Tribes by a perfect friendship, it is necessary that we should all believe the same. Have thyself baptized, and cause thy people to do likewise, and that bond will be stronger than any gifts. We pray to God, and know no other friends or brothers than those who pray like us. How can we love those

comme nous. Comment aimerions-nous ceux que Dieu haït? Or Dieu haït ceux qui ne prient pas: Si tu veux doncques nous auoir pour frere[s] & pour amis, aprends à prier comme l'on nous a enseigné: Ces paroles firent vne telle impressiõ dans l'esprit du Capitaine Abnaquiois qu'il promit de retourner à Sillery l'Esté prochain pour se faire enseigner. En effet [12] il s'acquitta de sa promesse, & parust icy au commencement de l'Esté avec huit Canots, lors qu'on se preparoit pour aller à la guerre contre les Iroquois, où il fust emmené, & estant de retour, il commença à presser fortement son Baptisme. Ses gens firent quelque infolence qui fust cause qu'on parla de les chasser. Il prie Monsieur le Gouverneur qu'on luy permette de demeurer avec trois de ses gens, on le luy accorde. Il se fait instruire, il assiste aux Prieres soir & matin, il entre souuent dans l'Eglise pour visiter le Saint Sacrement & luy demander la grace d'estre bien tost baptisé. Le Pere Dequen le rebute diuerses fois pour l'éprouuer, alleguant qu'il faut vaquer aux autres qui sont plus pressees que luy & mieux disposez, qu'il est estranger, & qu'on ne se fie point à sa parole. Il respond à tout cela, que s'agissant du salut de son ame, il est autant pressé que les autres estant autant en danger de se perdre comme estoient les autres qui pourfuiuoient leur Baptisme, qu'il scait desia les Prieres & le Catechisme, l'ayant appris de Charles Mejaskat, [13] avec qui il auoit demeuré pendant l'Hyuer, que pour estre Estranger, il ne doit pas estre rebuté puis que le Paradis est fait aussi bien pour ceux de sa Nation que pour les autres, qu'il n'est pas vn enfant pour se desdire, qu'il a quitté son pays & renoncé à sa charge de Capitaine pour

whom God hates? Now God hates those who do not pray. If therefore thou wouldst have us for brothers and friends, learn to pray as we have been taught to do." These words made such an impression on the mind of the Abnauquois Captain that he promised to return to Sillery the following Summer to be instructed. Indeed, [12] he fulfilled his promise, and came here at the beginning of Summer with eight Canoes, at the time when preparations were being made for war against the Iroquois, in which he accompanied them; and, on his return, he began to press urgently for his Baptism. His people were guilty of some offensive conduct which led to threats of their expulsion. He begged Monsieur the Governor to allow him to remain with three of his people, and this was granted to him. He had himself instructed, attended the Prayers night and morning, and frequently entered the Church to visit our Lord in the Blessed Sacrament, and to ask of him the grace to be soon baptized. Father Dequen refused him several times, in order to try him,—saying that he had to attend to others, who were more eager and better prepared than he; that he was a stranger, and that his word was not relied on. To all this he replied that, as the salvation of his soul was at stake, he was quite as eager as the others, for he was as much in danger of being lost as were the others who sought Baptism; that he already knew the Prayers and the Catechism, having learned them from Charles Meiaskwat, [13] with whom he had lived during the Winter; that he should not be refused on account of his being a Stranger, because Paradise is as much for those of his Nation as for the others; that he was not a child to break his word; that he had left his

estre instruit, qu'il veut demeurer tousiours avec les Chrestiens de Syllery pour conseruer la Foy, apres qu'il aura fait vn voyage en son pays, & pourueu à ses petites affaires. Le Pere voyant son courage & sa perseuerance apres vne longue espreuue luy donna le contentement qu'il desiroit, & le mit au nombre des enfans de Dieu. Monsieur le Gouverneur le nomma Iean Baptiste. Apres son Baptisme il vint trouuer le Pere Dequen & luy dit qu'il n'auoit iamais ressenty vne ioye pareille à celle de ce iour: Non, dit-il, ie ne ferois pas si ioyeux quand on m'auroit retiré des mains des Iroquois. Helas! nous croyons qu'il y est tombé. Il s'en alloit à son pays pour prendre cōgé de ses parens, & dire à Dieu à ses gens, il nous auoit promis de parler hautement [14] & hardimēt en faueur de la foy, & cōme i'écris cecy vn Canot d'Abnaquiois viēt d'arriuer par la mesme riuiere par laquelle il s'en alloit, qui ne la point rencontré, mais bien plusieurs pistes d'Iroquois, & vn de leurs Canots qu'ils ont laiffé, apres s'estre faisis, comme l'on croit, de celuy de ce pauvre Chrestien, il estoit en compagnie d'un Catechumene de sa Nation qui auoit de grandes ardeurs & dispositions à la Foy. Dieu soit beny de tout, nous ne deuons pas fouiller dans ses conseils, mais les adorer tous avec respect.

Vn vieillard de la Nation d'Hiroquet fameux Sorcier, & grandement expert dans toutes les superstitions de sa Nation, qui en est toute pleine, ne pouuāt fuiure ses gens à la chaffe, fust obligé de s'arrester à Sillery, où les Meres Hospitalieres luy firent la charité de le nourrir dans leur Hospital pendant tout l'Hyuer avec plusieurs autres infirmes & malades.

country and renounced his office of Captain, in order to be instructed; that he wished to remain always with the Christians of Syllery, in order to maintain his Faith, after he should have made a voyage to his own country and settled his little affairs. When the Father saw his courage and his perseverance, after a long trial he granted him the satisfaction that he desired, and placed him in the number of the children of God. Monsieur the Governor named him Jean Baptiste. After his Baptism, he came to Father Dequen, and told him that he had never experienced joy such as he felt that day. "No," he said, "I could not be so joyful even if I had been saved from the hands of the Iroquois." Alas! we fear that he has fallen into them. He was going back to his own country, to take leave of his relatives and to bid Adieu to his people. He had promised us that he would speak decidedly [14] and boldly in favor of the faith; and, as I write this, an Abnaquiois Canoe has just arrived which came by the very river on which he went. These people did not meet him, but saw many traces of the Iroquois, and one of their Canoes that they had left, after having seized, as we believe, that of this poor Christian. He was accompanied by a Catechumen of his Tribe who had a great ardor and disposition for the Faith. God be blessed for all; we must not seek to pry into his counsels, but adore them all with respect.

An old man of the Hiroquet Tribe—who was a notorious Sorcerer, and very well versed in all the superstitions of his Nation, which is saturated with them—could not follow his people to the chase, and was obliged to stop at Sillery, where the Hospital Mothers fed him out of charity in their Hospital,

La charité est parfaitement éloquente dans son silence, les œuvres font bien plus d'impression sur les esprits que toutes les plus exquises paroles. [15] Aussi est-ce le plus fort argument de crédibilité que nous ayons pour toucher les cœurs des Sauvages. Ce pauvre vieillard se voyant seruy & assisté si charitablement par ces bonnes Meres, & considérant le soing & les grands frais avec lesquels elles soignoient les autres malades & infirmes sans aucune espérance de récompense, & oyant dire qu'elles auoient quitté leurs parens & un si beau pays pour venir secourir icy les pauvres & les malades, conçut vne grande idée de la bonté & sainteté de nostre Religion, & se sentit esmeu à l'embrasser. Ces bons mouuemens estant assistez des bonnes paroles qu'il oyoit dire, & de l'instruction qu'on luy faisoit le firent refoudre à demander d'estre instruit & disposé au Baptisme, son aage ne luy permettoit pas d'auoir beaucoup d'esprit ny de memoire; neantmoins il s'appliqua avec tant de ferueur & de contention à apprendre les Prières qu'il en vint à bout dans trois iours au grand estonnement de tous les autres & de foy-mesme qui desespéroit auparauant de sçauoir rien apprendre. Il ne [16] restoit qu'à luy faire rendre un poil qu'il conseruoit chèrement, & adoroit cōme vne petite diuinité. C'est un poil, disoit-il, que j'ay arraché de la moustache du Manitou, c'est ce poil qui m'a conserué la vie dans mille hazards où ie me suis rencontré de la perdre. Ie me fusse noyé cēt fois sans ce poil: c'est luy qui m'a fait tuer des orignaus, qui m'a preferué des maladies, & m'a fait viure si longtemps: J'ai gueri avec ce poil des malades, il n'y a rien que ie ne fasse avec ce poil: me le demander,

during the whole Winter, together with many other infirm and sick persons. Charity is thoroughly eloquent in its silence; works produce much more impression on the mind than the most exquisite oratory. [15] It is therefore the strongest argument for belief that we have, wherewith to touch the hearts of the Savages. When this poor old man saw himself so charitably waited upon and succored by the good Mothers; when he observed the attention and the great expense with which they cared for the other sick and infirm, without any hope of reward; and when he learned that they had left their relatives and so fine a country, in order to come here to succor the indigent and the sick,—he conceived a high idea of the goodness and holiness of our Religion, and felt himself impelled to embrace it. This good impulse, aided by the pious words that he heard, and the instruction that was given to him, made him resolve to ask to be instructed and prepared for Baptism. His age did not allow him to have much mind or memory; nevertheless, he applied himself with so much fervor and perseverance to the task of learning the Prayers that he succeeded in doing so in the space of three days, to the great astonishment of all the others and of himself, for he had before despaired of learning anything. It only [16] remained to induce him to give up a hair that he lovingly preserved, and worshiped as a little divinity. “It is a hair,” he said, “that I have pulled from the moustache<sup>10</sup> of the Manitou. That hair has saved my life a thousand times, when I have been in danger of losing it. I would have been drowned a hundred times had it not been for this hair. It is this which has enabled me to kill moose, has preserved me from



c'est me demander la vie. Il fallut bien du temps & de la patience pour defabufer ce pauvre vieillard; le Diable le tenoit fortement par ce poil, & luy persuadoit viuement, qu'il estoit mort s'il s'en défaifoit: Mais enfin le Sainct Esprit fust le maistre; Je crois que ie mourray, dit-il, quand i'auray rendu mon poil, mais il n'importe, ie le donneray: i'ayme mieux mourir & aller en Paradis, que de viure plus longtemps & aller en Enfer. Quand la volonté est gagnée, l'entendement ne fait pas de grandes résistances. Apres cette genereuse resolution, il fut aisé [17] de luy persuader, qu'il n'en mouroit pas, & que sa vie n'estoit pas attachée à ce poil, mais à la Prouidence d'un Dieu plus fort que son Manitou. Le Ieudy Sainct les Sauuages estans tous assemblez pour assister à la ceremonie du lauement des pieds, & du festin qu'on leur deuoit faire ensuite dans l'Hospital, ce bon Catechumene se resolut enfin de se défaire de son poil, & en faire un sacrifice à Dieu; il prend son sac à petun, & en tire un autre plus petit, & de cetuy-cy un troisieme gentiment ouragé à leur mode, & bigarré de Porc-Epi, qu'il me met entre les mains. Je l'ouure & le trouue remply de duuet au milieu duquel, ce poil estoit enuelopé: brusle-le me dit-il, afin qu'il ne me brusle, ie haïs & deteste le meschant Manitou, ie ne le crains point, ie renonce & à luy, & à tout ce qui luy appartient. Apres cela ie n'ay rien à te donner, ny à quiter, ce poil estoit mon thresor, toute ma malice estoit attachée-là: baptifez-moy. Nous luy accordasmes ce bon-heur le Samedy Sainct, iour deputé particulierement à la ceremonie [18] du Sainct Baptisme: Monsieur de Sainct Sauueur le nomma Bonauenture, il monta quelque temps apres

sickness, and has made me live so long. I have cured the sick with this hair; there is nothing that I cannot do with it. To ask me for it is to ask for my life." <sup>11</sup> It took a long time and much patience to undeceive this poor old man. The Devil held him firmly by that hair, and strongly persuaded him that he would die if he parted with it; but, in the end, the Holy Ghost was victorious. "I think that I shall die," he said, "when I shall have given up my hair; but no matter, I will give it up. I would rather die and go to Paradise, than live longer and go to Hell." When the will is gained, the intellect does not offer great resistance. After this brave resolution, it was easy [17] to convince him that he would not die, and that his life did not depend upon that hair, but upon the Providence of a God who was more powerful than his Manitou. On Holy Thursday,—when the Savages were all assembled to assist at the ceremony of washing the feet, and at the feast that was afterward to be given them in the Hospital,—this good Catechumen resolved at last to part with his hair, and to make a sacrifice of it to God. He therefore took his tobacco pouch, from which he drew a smaller one, and from the latter a third, neatly embroidered in their fashion with rows of Porcupine quills, which he placed in my hands. I opened it, and found it filled with down, in which the hair was wrapped. "Burn it," he said to me, "so that it may not burn me. I hate and detest the wicked Manitou; I do not fear him; I renounce both him and all that belongs to him. Besides that, I have nothing to give thee, or to abandon; that hair was my treasure; all my wickedness depended upon it. Baptize me." We granted him that hap-

aux trois Riuieres, là où ceux qui l'auoient conneu, le voyant prier Dieu, s'estonnerent de ce grand changement, & comme ils luy demandoient, si en effet il aymoit la Priere, il faut bien, dit-il, que ie l'ayme, puis que pour l'amour d'elle i'ay donné mon poil, & interrogé derechef qu'elle chose l'auoit conuert, il respondit que c'estoit la Charité qu'il auoit esprouuée chez les Filles qui sont habillées de blanc: il vouloit dire les Hospitalieres.

Nous baptifames bien-toft apres vn ieune homme de la mesme Nation, auquel arriua vne chose assez notable auant son Baptesme: Il estoit allé à la chasse avec ses compagnons, & auoit couru plusieurs iours dans les bois sans rien trouuer, la faim les pressoit tous viuement, lors que cettuy-cy qui n'estoit encore que Catechumene & n'auoit receu quasi aucune instruction se retira à l'escart, se mit à deux genoux dans la neige, & esleuant les yeux & [19] les mains au Ciel: Mon Dieu, dit-il, aye pitié de moy; i'ay bien faim: Tu le sçais bien; ie voudrois tuer vn orignac: ie n'en ay iamais tué; ie n'en vois point: si tu veux pourtât, i'en tuerai bien-toft vn. C'est toy qui les a faits, & tu les a faits pour nous: si tu ne le veux pas, n'importe: mais, ne me laisse pas mourir, car ie ne suis pas encore baptisé, & ie le veux bien estre. Dieu aggrea cette priere faite avec tant d'ingenuité, de confiance & de resignation: il voit incôtinent la piste d'un orignac, il court apres, il l'attrape, le tuë, se remet à genoux dans la neige, remercie son bienfacteur & luy destine la meilleure partie de sa prise qu'il luy offrit à son retour en la personne des malades de l'Hospital.

Les autres Baptesmes que nous auons fait icy ne

piness on Holy Saturday, the day especially set apart for the ceremony [18] of Holy Baptism. Monsieur de Saint Sauveur named him Bonaventure. Some time afterward, he went up to the three Rivers; and when those who lived there, and who had known him, saw him pray to God, they were surprised at the great change. When they asked him if he really loved Prayer, he said: "I must really love it, since I have given up my hair for love of it." And, on being again asked what had converted him, he replied that it was the Charity that he had received from "the Women clothed in white," meaning the Hospital Nuns.

Shortly afterward, we baptized a young man of the same Tribe, to whom a rather remarkable thing happened before his Baptism. He had gone out hunting with his companions, and had roamed through the woods for several days without finding anything. They were all much pressed by hunger, when he—who was only a Catechumen, and had received but little instruction—withdrew to one side, knelt in the snow, and, raising his eyes and [19] his hands to Heaven, said: "My God, have pity on me. I am very hungry; Thou knowest it well. I would like to kill a moose; I have never killed one, and I do not see any; and yet, if thou grant it, I could soon kill one. Thou hast made them, and thou hast made them for us. If thou dost not grant this, it matters not; but do not let me die, for I am not yet baptized, and I desire to be." God granted this prayer, said with such ingenuousness, such confidence, and such resignation. He forthwith came upon the track of a moose, and pursued, caught, and killed it. Then he knelt again in the snow, thanked

font remarquables par aucune circonstance extraordinaire, ie ne puis neantmoins m'empescher de coucher icy quelques bons sentimens de ces nouveaux enfans de Dieu. Pierre Oumenabano s'est disposé à son Baptesme avec vne ferueur extraordinaire, on ne pouuoit l'enfeigner assez, ny assez [20] faire prier Dieu: dés qu'il commença à estre Catechumene, il eust vne deuotion particuliere au Saint Sacrement qu'il visitoit plusieurs fois soir & matin: sa priere estoit, Iesus aye pitié de moy, qu'il repetoit cent fois, ne sçachant dire autre chose. Il regarda soigneusement toutes les fortes de reuerences qu'on fait au Saint Sacrement, & autant de fois qu'il entroit & sortoit de la Chappelle, il les faisoit toutes l'une apres l'autre, & celles des Prestres, & celles des hommes, & celles des femmes, & interrogé pourquoy il en faisoit tant: Je voudrois, dit-il, honorer Dieu autant que font tous les autres ensemble, quelques-uns ne pouuoient s'abstenir de rire, il persistoit tousiours neantmoins dans sa deuotion, ie crois que Dieu aggreoit cette simplicité. Apres son Baptesme il continua dans sa deuotion au Saint Sacrement le visitant souuent, & repetant continuellement ces paroles: Iesus ie te remercie, Iesus ie te remercie. Il dit vn iour au Pere qui l'instruisoit, & le repeta par apres fort souuent. Je suis bien mal, outre les escroüelles qui me desseichent, [21] i'ay beaucoup d'autres incommoditez qui me trauaillent. Je suis content de mourir si Dieu le veut; mais neantmoins ie ferois bien aise de viure long-temps si Dieu le vouloit. Estant interrogé pourquoy il auoit ce desir; ce n'est pas, dit-il, pour iouïr des plaisirs de cette vie, car ie n'en gousté point, ny ne les souhaitte, mais

his benefactor, and set apart for him the best portion of his capture, which he offered to him on his return in the persons of the sick in the Hospital.

The other Baptisms that we have administered here are not remarkable for any peculiar circumstances. I cannot, however, refrain from mentioning here some good sentiments of these new children of God. Pierre Oumenabano prepared himself for his Baptism with extraordinary fervor; he could not receive enough instruction, nor could he [20] pray to God sufficiently. As soon as he commenced to be a Catechumen, he had a special devotion for our Lord in the Blessed Sacrament, whom he visited several times, night and morning. His prayer was: "Jesus, have pity on me," which he repeated a hundred times, not knowing what else to say. He carefully remarked all the obeisances that are made before the Blessed Sacrament, and, whenever he entered or left the Chapel, he made all these, one after another — those of the Priests, those of the men, and those of the women; and, when he was asked why he made so many, he said: "I would like to honor God as much as all the others together honor him." Some could not refrain from laughing; he nevertheless persevered in his devotion and I think that his simplicity was agreeable to God. After his Baptism, he continued his devotion to our Lord in the Blessed Sacrament, visiting him often, and continually repeating these words: "Jesus, I thank thee; Jesus, I thank thee." He said one day to the Father who instructed him, and afterward repeated very often, "I am very ill; besides the scrofula that withers me, [21] I have many other ailments that trouble me. I am content to die, if it be God's will; but, never-

afin de pouuoir remercier Dieu long-temps, & le feruir. Ie ne commence qu'à le connoistre: ie n'ay encore rien fait pour luy, ie voudrois bien faire quelque chose pour fon amour, & auoir beaucoup de temps pour le feruir, & apprendre à le bien prier. Le Pere luy dit, qu'il feroit tout cela en Paradis mieux qu'en terre: Mais, dit-il, en Paradis on n'a point de peine à feruir Dieu, & il en a tant eu pour nous. Ce bon Neophyte difoit en fa langue ce que Sainct Auguftin difoit en vn autre. *Sero te cognoui bonitas antiqua, fero te amari.*

Ioseph Memench ieune garçon de la Nation des Nipiffiriniens eftant encore Catechumene, & voyant qu'on differoit de le baptifer, nonobftant qu'il fust fuffifamment [22] inſtruit, en demanda la raifon. On luy reſpondit, qu'on apprehendoit qu'il ne fust pas affez conſtant, & que remontant en fon pays, il n'abandonnaſt la Foy: Cette parole l'affligea ſenſiblement; il ſ'adreſſe au Pere qui l'inſtruifoit. Eſcrits-luy, dit-il, au Pere Vimont: Voyla ce que tu luy eſcriras. Pere Vimont, Memench eſt triſte, de ce qu'on ne veut pas le baptifer, il ſemble qu'il perd courage, il te veut parler afin que tu le faſſe baptifer; eſcoute-le, Voicy comme il te parle. I'ay quitté mon pays & mes parens pour venir icy, & y eſtre baptifé: car quelle autre choſe ferois-ie venu chercher icy où ie n'ay aucun parent, ny aucune connoiſſance? Ie ſçais toutes les Prieres, & tout le Catechiſme, ſi ie ſuis vne fois baptifé, ie ne veux point remonter la-haut où ſont les meſchans, ie demeureray icy avec les bons, ie ſuis ieune, mais ie ſçay pourtant ce que ie fais, ie conferueray la Priere toute ma vie: ie ne mens point, commande-donc qu'on me

theless, I would be well pleased to live a long time if God granted it." On being asked why he had that desire, he said: "It is not to enjoy the pleasures of this life, for I taste of none, nor do I desire them; but in order to be able to thank God for a long time, and to serve him. I am only commencing to know him; I have as yet done nothing for him; I would like to do something for love of him, and to have plenty of time to serve him, and to learn to pray properly to him." The Father told him that he could do all that better in Paradise than on earth. "But," he replied, "in Paradise there is no trouble in serving God, and he has had so much for us." This good Neophyte said in his own language what Saint Augustine said in another: *Sero te cognovi bonitas antiqua, sero te amavi.*

Joseph Memench,—a young boy of the Nipissirien Tribe, who was yet a Catechumen,—seeing that we delayed baptizing him, although he was sufficiently [22] instructed, asked the reason of it. He was told that we feared that he would not be constant enough, and that, when he returned to his own country, he would abandon the Faith. These words caused him great affliction. He said to the Father who instructed him: "Write to Father Vimont, and this is what thou shalt write to him: 'Father Vimont, Memench is sad because they will not baptize him; he seems to lose courage; he wishes to speak to thee, that thou mayst have him baptized. Listen to him; this is what he says: 'I have left my own country and my parents, to come here and be baptized; for what else would I have come to seek here, where I have no relatives or acquaintances? I know all the Prayers and the whole of the Catechism.



baptise; si tu ne le veux pas faire, ie seray triste, ie m'en retourneray en mon pays où ie [23] mourray peut estre sans Baptême, tu en feras la cause: Voyla ce que te dit Memench; Ce n'est pas mal dit pour vn Sauuage de quinze ans, il voulut estre luy-mesme le porteur de la lettre, pour plaider sa cause en propre personne, & il la plaida si bien qu'il la gaigna. Monsieur de Godefroy luy fit l'honneur de luy donner le nom de Ioseph.

If I am once baptized, I do not wish to go back up there where the wicked are; I will remain here with the good people. I am young, but still I know what I am doing. I will keep up Prayer all my life; I do not lie. Command, therefore, that I be baptized. If thou wilt not do so, I shall be sad; I shall return to my own country, where I [23] shall perhaps die without Baptism. Thou wilt be the cause of it." This is what Memench says to thee.'" It was not badly said, for a Savage fifteen years old. He wished to be himself the bearer of the letter, so that he might plead his cause in person; and he pleaded so well that he won it. Monsieur de Godefroy did him the honor of giving him the name of Joseph.

## CHAPITRE III.

DES BONS SENTIMENS & ACTIONS DES CHRESTIENS DE  
SAINCT IOSEPH.

POUR donner vne idée generale des Chrestiens de Saint Ioseph, il fuffit de dire en peu de mots, que cette petite troupe qui fait son sejour dans cette residence est le leuain de cette nouvelle Eglise, & la plus belle perle de la Couronne que Iesus-Christ s'est acquise dans ce nouveau Royaume, ce font eux qui ont receu les premiers la Foy, [24] qui l'ont portée dans les autres Nations, & qui la soustiennent maintenant par tout par leurs paroles, & bons exemples, quand on parle de reformer quelque mauuais Chrestien, on le met en la compagnie de ceux-cy, de laquelle ceux qui font les plus feruens, ne sçauroient se separer, sans ressentir quelque refroidissement de leur ferueur. Si quelquesfois ils se trouuent meslez avec les Algonquins & autres Nations plus hautes, on les distingue assez par la profession publique qu'ils font de toutes les vertus Chrestiennes, & par l'auration qu'ils tesmoignent auoir de tout ce qui ressent leur ancienne barbarie. Aussi leur reputation est estenduë dans toutes ces contrées, & fait vn merueilleux esclat parmy toutes les Nations qui accourent icy pour voir ce qu'elles ont oüy dire du changement admirable que la Foy opere dans des cœurs qui auparauant n'estoient rien moins barbares que les leurs: Nous attribuons ce bon-heur apres Dieu, aux deux Capitaines qui commandent à ces bons

## CHAPTER III.

OF THE GOOD SENTIMENTS AND ACTIONS OF THE  
CHRISTIANS OF SAINT JOSEPH.

TO give a general idea of the Christians of Saint Joseph, it suffices to say, in a few words, that this little band who dwell in this residence are the leaven of this new Church, and the finest pearl in the Crown that Jesus Christ has acquired for himself in this new Kingdom. It is they who first received the Faith, [24] who have borne it to other Nations, and who now maintain it everywhere by their words and good examples. When we wish to reform a bad Christian, we put him in the company of these people, from which those who are most fervent cannot separate themselves without feeling some cooling of their fervor. If sometimes they find themselves mingled with the Algonquins and other Nations further up, they are sufficiently distinguished by their public profession of all the Christian virtues, and by the aversion that they manifest for all that is the sign of their former barbarism. Consequently, their reputation has spread throughout all these countries, and has a wonderful luster among all the Nations. These flock hither to witness that of which they have heard, the marvelous change that Faith has worked in hearts which formerly were no less barbarous than theirs. We attribute this blessing, after God, to the two Captains in command of these good Neophytes, Noël Tekwerimatch and Jean Bap-

Neophytes, Noël Tekxerimatch & Iean Baptiste qui [25] embrassent & pouffent les affaires de la Foy avec vn zele & vne prudence qui furpassent tout ce qu'on peut esperer d'un Sauvage. Iean Baptiste se contente d'agir, & ne parle pas beaucoup. Noël est puissant en ses paroles, aussi bien qu'en ses actions. Je rapporteray icy quelques-uns de ses discours, où l'on verra les lumieres & les sentimens que Dieu luy donne.

Vn iour le Pere Dequen faisant festin à nos Neophytes à l'occasion du Baptême d'un Sauvage, à mesure qu'il leur rapportoit selon leur coustume les diuers mets dont estoit assaisonnée la sagamité, ils respondoient à vn chacun par autant de ho qui font des cris de ioye, qu'ils arrachent du fonds de la poitrine. Mais à la fin quand il leur eust dit que le sujet du festin estoit le Baptême d'un de leurs gens, ils esleuerent la voix & ietterent non vn, mais trois cris, ho, ho, ho: cela donna occasion à Noël de parler en faueur de la Foy, & de dire à ces gens:

A la bonne-heure, que vous vous fassiez tous baptiser, & que vous desiriez [26] tous de croire en Dieu. La Doctrine que les Peres nous preschent, est excellente. Tout ce qu'elle contient, est parfaitement raisonnable; elle ne ressemble pas à nos anciennes fables qui sont remplies de fofes, & d'extrauagances. C'est vraiment vn Dieu celuy qu'on nous presche: Les promesses qu'il nous fait, sont rauissantes, les supplices dont il menace les meschans, sont espouuantes, mais iustes & équitables; Pour moy ie vous assure que i'estimé & aymé cette doctrine dès qu'elle me fust proposée; & quoy que i'aymasse ma reputation & ma vie, neantmoins ie l'ay embrassée nonobstant la crainte que i'auois pour lors de perdre

tiste, who [25] undertake and advance matters relating to the Faith, with a zeal and prudence surpassing everything that might be expected from a Savage. Jean Baptiste is content with deeds, and speaks but little; Noël is energetic in his speech, as well as in his actions. I will here relate some of his speeches, which will show the enlightenment and the sentiments that God gives him.

One day, Father Dequen gave a feast to our Neophytes, on the occasion of the Baptism of a Savage. As he brought them, according to their custom, the various viands with which the sagamité was seasoned, they received each of these with as many exclamations of "Ho!"—an expression of joy which they draw from the depths of their chests. But at the end, when he told them that the occasion of the feast was the Baptism of one of their people, they raised their voices and called out, not once but three times, "Ho! ho! ho!" This gave Noël an opportunity of speaking in favor of the Faith, and of saying to his people:

"It is a good thing that you should all be baptized, and that you should all wish [26] to believe in God. The Doctrine that the Fathers preach to us is excellent—all that it contains is entirely reasonable; it in no wise resembles our old fables, which are full of folly and extravagance. He whom they preach to us is truly a God. The promises that he makes us are delightful; the torments with which he threatens the wicked are fearful, but they are just and equitable. For my part, I assure you that I esteemed and loved that doctrine as soon as it was propounded to me; and, although I loved my reputation and my life, I nevertheless embraced it in

l'un & l'autre: ie voyois que tous les iours nous allions mourant, & que la mort moissonnoit plustost les Chrestiens que les infideles. Ceux qui croyoient pour lors passoient pour des esprits foibles, n'importe, disois-je en mon cœur, à la bonne-heure que ie sois mesprisé & que ie meure, ie veux croire, puis que c'est la volonté de Dieu qui est preferable à la reputation, & à la vie. C'est Dieu qui [27] m'a fortifié contre ces vaines apprehensions: hastez-vous de vous faire baptiser, vous qui ne l'este[s] pas encore, ne craignez pas la mort, ny le mespris, la Priere n'en est pas la cause, c'est elle qui nous donne la vie, & qui nous met dans la possession de la vraye gloire.

Voicy vn autre de ses discours à l'occasion d'un mariage. Vn Capitaine de la Nation des Abnaquios baptisé depuis peu recherchoit en mariage vne fille Chrestienne. Noël estant consulté sur ce fujet, apres auoir demandé du temps pour y penser, respondit qu'il n'estoit point d'aduis qu'on se hastast, dans l'apprehension qu'il auoit de l'inconstance de ce Capitaine: mais cettuy-cy ayant persisté long-temps dans sa recherche, & donné toutes les assurances qu'on pouuoit esperer de sa fidelité, Noël & les autres Capitaines & principaux Chrestiens consentirent à cete alliance, laquelle se fit publiquement dans nostre Chappelle avec toutes les solemnitez de l'Eglise, apres que le Pere eust fait vn petit discours pour exhorter à l'amour coniugal ceux qui venoient de [28] recevoir la Benediction Nuptiale, Noël Tekserimatch print la parole, & se tournant vers l'assemblée:

Ne vous estonnez pas, leur dit-il, si i'ay differé si long-temps à consentir à ce mariage, c'est vne chose de grande importance que le mariage des Chrestiens, & qui est extrêmement contraire à nos humeurs & à

spite of the fear that I then had of losing both. I saw that we were dying off every day, and that death reaped his harvest more among the Christians than among the infidels. Those who then believed were considered weak-minded. 'No matter,' I said in my heart; 'even if I am to be despised and to die, I wish to believe, because God's will is preferable to reputation and to life.' It was God who [27] strengthened me against those idle fears. Hasten to be baptized, ye who are not yet so. Fear neither death nor contempt. Prayer is not the cause thereof; it gives us life, and places us in possession of true glory."

Here is another of his discourses, on the occasion of a marriage. A Captain of the Abnauquois Nation, who had recently been baptized, sought a Christian girl in marriage. Noël was consulted on the subject, and after asking to be allowed some time to think over the matter, he replied that he was of opinion that there should be no haste, owing to the fear that he had of the Captain's inconstancy. But, as the latter pressed his suit for a long time, and gave every assurance of his fidelity that could be expected, Noël and the other Captains and principal Christians consented to the marriage, which was publicly contracted in our Chapel, with all the rites of the Church. After the Father had delivered a short discourse, exhorting to conjugal love those who had just [28] received the Nuptial Benediction, Noël Tekwerimatch began to speak, and, turning toward the assembled people, he said:

"Be not surprised if I have so long deferred my consent to this marriage. The marriage of Christians is a matter of great importance, and quite opposed to our inclinations and customs. We are



nos coustumes: nous aymons avec passion la liberté, nous nous plaifons à changer de femme, & quelques-fois nous en voudrions auoir plus d'une; Tout cela est contre les loix du mariage des Chrestiens, c'est vn affaire auquel il ne faut pas se precipiter, ie connois l'humeur de nos filles, qui sont volages, & ont de la peine à demeurer tousiours attachées à vn mary, ie sçay d'ailleurs que les Abnaquiois sont sujets à quitter & changer leurs femmes, & à en retenir plusieurs ensemble: Pour toy tu n'as pas tousiours esté fort sage, ie sçay que tu as couru de nuit les Cabanes, il semble que tu as plus d'esprit depuis ton Baptême; mais il falloit t'esprouter, i'apprehendois qu'il n'y eust pas assez de sincerité & de fermeté en [29] tes paroles, & ie ne suis pas encore tout à fait hors de cette apprehension, souuiens-toy de ce que tu as dit maintenant: nous l'auons ouy, si tu nous trompe, nous t'en ferons de sanglans reproches deuant Dieu & deuant les hommes. Tu as eu loisir de penser à ce que tu deuois faire, tu n'est pas vn enfant pour t'en desdire, respecte ton mariage qui n'est pas profane comme celuy des infideles, mais Saint & Religieux; fois fidel à Dieu & à ta femme, si tu fais ce que ie te dis, Dieu t'aymera, & nous aussi: prends courage, ne te fie-pas à toy mesme, prie Dieu espere en luy, il t'aydera.

Cette harangue prononcée en bons termes & avec ardeur beaucoup plus cōfusément & efficacement qu'elle n'est icy couchée fust escoutée avec attention de toute l'assemblée, & donna à tous les Sauvages qui estoient la presens en bon nombre, du respect & de la veneration enuers le Sacrement de Mariage, principalement au nouveau Marié, qui respondit à Noël en ces termes.

passionately fond of liberty; we like to change our wives, and sometimes we would wish to have more than one. All this is contrary to the laws of Christian marriage. It is a matter in which one must not be hasty. I know the disposition of our girls, who are flighty, and find it difficult to remain always attached to one husband. I know also that the Abnaquiois are in the habit of leaving and changing their wives, and of having several at the same time. As for thee, thou hast not always been very discreet, and I know that thou hast gone about the Cabins at night. It seems that thou hast more sense since thy Baptism, but it was necessary to try thee. I feared that there was not sufficient sincerity and firmness in [29] thy words, and I am not yet quite free from that apprehension. Remember what thou hast just now said; we have heard it. If thou shouldst deceive us, we will reproach thee bitterly before God and before men. Thou hast had leisure to think of what thou shouldst do; thou art not a child, to break thy word. Respect thy marriage, which is not a profane one like that of the infidels, but Holy and Religious. Be faithful to God and to thy wife. If thou wilt do what I tell thee, God will love thee, and so shall we. Take courage; rely not upon thyself. Pray to God, hope in him, and he will help thee."

This harangue—delivered in good terms, and with ardor, much more fluently and effectively than is here set down—was listened to attentively by the whole assembly, and inspired all the Savages, who were present in good number, with respect and veneration for the Sacrament of Marriage, especially the Bridegroom, who replied to Noël as follows:

[30] "Thou sayest truly that the Marriage of Chris-

[30] Tu dis vray, le Mariage des Chrestiens est vn affaire de grande importance, & auquel il ne faut pas se precipiter: i'y ay pensé meurement, auant que d'en parler, & ay prié Dieu fouuent sur ce fujet, ie n'ay iamais trouué mauuais que vous esprouuassiez ma constance, & quoy qu'il me sembloit que vous n'agreassiez pas ma recherche, ie ne me suis pas pourtant rebuté: Mais ie me fasche de ce que vous doutez encore de ma fidelité, il est vray que ie suis d'une Nation volage & fujete à ses plaisirs; mais ne sçavez-vous pas que ie suis baptisé, & que i'apprends depuis long-temps par vos exemples comme ie dois viure, i'aduouë que deuant mon Baptisme ie n'estois pas assez sage, mais depuis que ie suis baptisé, ie ne crois pas auoir donné aucun fujet de scandale, i'espere que celuy qui m'a fait la grace comme à vous autres, d'estre baptisé, me donnera aussi la mesme force qu'il vous donne pour luy garder la foy que ie luy ay promise dans mon mariage: ie vous promets derechef que ie garderay inuiolablement la parole que ie vous [31] ay donnée, & que ie respecteray mon mariage comme vne chose sainte, & ne le profaneray iamais par aucune action contraire au deuoir auquel il m'oblige. A tant le tout, & en effet il a gardé sa parole, en telle sorte que c'est vn des plus heureux & paisibles mariage que nous ayons fait parmy les Sauvages, mais continuons à ouïr les discours de nostre Noël.

Après que les Sauvages de Sillery furent reuenus de leur grande chasse, les Capitaines & principaux Chrestiens furent saluer Monsieur le Gouverneur, Noël fit le compliment au nom de tous les autres, auquel Monsieur le Gouverneur respondit (tesmoi-

tians is a matter of great importance, and one in which we should not be precipitate. I considered it maturely before speaking of it, and frequently prayed to God on the subject. I never objected to your trying my constancy, and, although it seemed to me that you did not approve of my suit, still I did not desist from it. But I am grieved that you still doubt my fidelity. It is true that I belong to a Nation that is flighty, and addicted to its pleasures; but do you not know that I am baptized, and that I have been learning for a long time by your examples how I should live? I admit that before my Baptism I was rather imprudent; but, since I have been baptized, I do not think that I have given any cause for scandal. I hope that he who has given me, as he has given you, the grace of being baptized, will also give me the same strength that he gives you to keep the faith that I have pledged him in my marriage. I promise you once more that I will inviolably keep the word that I [31] have given you; and that I will respect my marriage as a holy thing, and will never profane it by any action contrary to the duty to which it binds me." After this, he said no more; and, in fact, he kept his word, so that it is one of the happiest and most peaceful marriages that we have formed among the Savages. But let us continue to hear the discourses of our Noël.

After the Savages of Sillery had returned from their great hunt, the Captains and principal Christians went to salute Monsieur the Governor. Noël paid him a compliment in the name of all the others, to which Monsieur the Governor replied (expressing his satisfaction at seeing them, and at learning of their good conduct during their wintering); after

gnant le contentement qu'il auoit de les voir, & d'apprendre leurs bons deportemens pendant leur hyuer-nement) apres quoy il adiousta, qu'il n'estoit pas content de tous, & qu'il y en auoit quelques-vns qui donnoient du scandale par leurs mauuaïses actions: Le Pere Dequen qui seruoit d'interprete en cette occasion, ayant exposé aux Sauuages le mescontentement que receuoit Monsieur [32] le Gouverneur de ces mauuais Chrestiens, sans les nommer, Noël luy repartit, parle clair: Le Pere Dequen s'explique, sans nommer neantmoins ceux dont il estoit question: Noël replique; Je te dis derechef que tu parle clair, & que tu nomme ceux qui sont meschans: Le Pere les nomme, & leur dit que c'est Estienne Pigarotich, & François Koskøeribagøgøch qui entretienne[n]t des concubines au lieu de leurs femmes legitimes qu'ils ont abandonnées: Noël pour lors s'abandonnant à son zele ordinaire.

Je voulois sçauoir, dit-il, si ce n'estoient point de mes gens sur qui i'eusse de l'autorité, i'y eusse pourueu: Pour ceux-cy, ie ne fuis point leur Capitaine, mais ie haïs leur malice, & deteste leur compagnie, ie n'ay iamais approuué les actions qu'ils ont faites contre la Foy, & la fidelité de leur Mariage: ie les improuue, & les condamne, ils n'ont point d'esprit, les femmes le leur ont osté, peut-estre qu'ils le recouureront si on les chastie, ils retourneront bien-tost de la chaffe, ils [33] voudront cabaner à Sillery, ils auront besoin du secours des François, mais il faut les chasser bien loing de nous, ie ne souffriray point qu'ils s'approchent de mes cabanes, ny eux, ny ceux qui les supportent, ils nous corromproient par leurs mauuais exemples: pour toy, dit-il, parlant à Mon

which he added that he was not pleased with all of them, and that there were some who gave scandal by their evil deeds. Father Dequen, who acted as interpreter on this occasion, explained to the Savages the displeasure felt by Monsieur [32] the Governor on account of those bad Christians, without naming them. Noël replied to him: "Speak plainly." Father Dequen explained himself, without however naming those who were referred to. Noël answered: "Again I tell thee to speak plainly, and to name those who are wicked." The Father mentioned their names, and said that they were Estienne Pigarouch and François Koskweribagougouch, who kept concubines instead of their lawful wives, whom they had abandoned. Thereupon Noël, giving way to his usual zeal, said:

"I wished to know whether they were of my people over whom I have authority, for I would have seen to it. I am not the Captain of those men, but I hate their wickedness and detest their society. I have never approved the actions that they have committed, and which are contrary to the Faith and the fidelity of their Marriage. I blame and condemn them. They have no sense; women have taken it away from them. Perhaps they will recover some if we punish them. They will soon return from the hunt; they [33] will desire to have cabins at Sillery; they will need the help of the French; but we must drive them far away from us. I will not allow them to come near my cabins, neither them nor those who support them. They would corrupt us by their bad examples. As for thee," he said to Monsieur the Governor, "do not allow thyself to be moved by the prayers that they will address to thee; close thy

sieur le Gouverneur, ne te laisse point fieschir par les prieres qu'ils te feront, ferme tes oreilles, & n'escoute point leurs paroles, s'ils tesmoignent quelque repentance de leur faute, & s'ils s'offrent à en faire satisfaction, ie suis d'aduis, qu'on les esprouue pendant vn an, durant lequel temps ils demeureront bannis de Quebec & de Sillery, & esloignez de leurs concubines, & apres cela on pourra les admettre dans l'Eglise, & leur faire misericorde.

Ce discours de Noël fust fuiuy de celuy d'un autre Capitaine de Tadoussac qui se trouua en cette assemblée, ie suis bien aise, dit-il, de voir comme vous traitez les meschans. Vous m'apprenez comme ie me dois comporter en semblables occasions, quand ie feray à mon païs, ie feray comme ie vous vois [34] faire, si quelqu'un de mes gens veut estre meschant, ie le chastieray en telle forte qu'il seruira d'exemple aux autres, & moy-mesme si ie veux estre meschant, ie desire qu'on me châtie plus seueremēt que tout autre, ie veux qu'on me degrade de la qualité de Capitaine, qu'on me foïette, qu'on me pende, ou qu'on me iette dans la riuere. Quiconque offense Dieu, merite la mort: il faut croire tout de bon, ou ne s'en mesler pas, les meschans gastent les bons, ce meflange ne vaut rien, c'est vne contagion qui s'espand & se dilate peu à peu, iusques à ce que tout est infecté, dequoy nous fert d'estre baptisez, si nous n'obeyffons, on nous a dit souuent que le Baptisme ne fert qu'à vne plus grande damnation, quand on le deshonne par des mauuaises actions. Ie veux estre obey quand ie commande, & ie me fasche si mes gens se reuolent contre mes ordres. Et Dieu n'a-il pas plus de fujet d'estre irrité contre nous si nous ne luy

ears, and listen not to their words. If they manifest any repentance for their sin, and if they offer to give satisfaction for it, I am of opinion that they be tried for a year,—during which time they will be banished from Quebec and from Sillery, and be separated from their concubines. After that they may be admitted into the Church, and mercy may be shown to them."

This discourse of Noël's was followed by that of another Captain, from Tadoussac, who was present at the meeting. "I am very glad," he said, "to see how you deal with the wicked. You teach me how I should act on similar occasions. When I shall have returned to my own country, I will act as I have seen you [34] do. If any one of my people choose to be wicked, I will punish him in such a way that he will serve as an example for the others. And, if I choose to be wicked, I myself desire that I be punished more severely than any other,—I wish that I may be degraded from my office of Captain; that I may be whipped, hanged, or cast into the river. Whosoever offends God deserves death. We must believe in earnest, or have nothing to do with the Faith. The wicked spoil the good; such a mingling is of no use; it is a contagion that spreads and extends gradually, until everything is infected. What does it avail us that we be baptized, if we do not obey? We are often told that Baptism serves but for greater condemnation when we dishonor it by evil deeds. I wish to be obeyed when I command, and I am angry if my people rebel against my orders. Has not God still greater reason to be irritated against us if we obey him not? I will make my people behave properly, else they or I will die."

If the zeal of these two Captains resemble, [35] to



obeïffons pas, ie feray que mes gens seront sages, ou eux, ou moy y perdrons la vie.

Si le zele de ces deux Capitaines tient [35] vn peu de celuy des enfans de tonnerre, il ne laiffe pas de proceder d'vn bon principe, & d'estre loüable en des cœurs barbares, qui n'auoient pas auparauant d'ardeur ny de fentiment que pour la chair & pour le fang.

Ie ne puis obmettre vn autre discours que fist Noël à la nouuelle de la prise du Pere Breffany & des Hurons: Le Pere Dequen leur ayant fait vn discours sur ce fujet, pour leur monſtrer que cét accident & tant d'autres malheurs estoient des effets de la cholere de Dieu, iuſtement irritée par la meſchanceté des mauuais Chreſtiens, & des infideles qui ne vouloient pas obeïr à ſa parole; Noël voulut parler à ſon tour, il commande que perſonne ne ſorte de la Chappelle & qu'on ferme la porte.

Tu dis vray, dit-il, ce ſont nos pechez qui ont mis le Pere Breffany & les Hurons entre les mains des Iroquois: ce ſont nos pechez qui peut eſtre maintenant les chargent de coups de baſtons, leurs arrachent les ongles, leurs coupent les doigts, leur mettent les tifons dans les flancs, & les bruſlent à petit feu; qu'on [36] ne die pas que c'eſt la priere qui eſt cauſe de ces malheurs. Ce feroit vn autre peché capable d'attirer de plus grandes maledictions de Dieu ſur nos teſtes; c'eſt nous-meſme qui exterminons noſtre Nation, & celle des Hurons, & des François: Comment eſt-ce que Dieu ne nous chaſtieroit pas? Il y a ſi long-temps qu'on nous enſeigne, & qu'on nous preſche la crainte & l'amour de Dieu, & il s'en trouue encore parmy nous qui s'enyurent, qui font des feſtins à tout

some extent, that of the sons of thunder, it nevertheless proceeds from a good principle, and is praiseworthy in the hearts of barbarians, who formerly had no ardor or affection for anything but flesh and blood.

I cannot omit another discourse made by Noël, when the news arrived of the capture of Father Bressany and the Hurons. Father Dequen had preached a sermon to them on the subject, to show them that this accident and so many other misfortunes were the effects of God's anger, who was justly irritated by the wickedness of bad Christians and of the infidels who would not obey his word. Noël wished to speak in his turn, and he gave orders that no one should leave the Chapel and that the door be closed.

"Thou sayest truly," he said; "it is our sins that have placed Father Bressany and the Hurons in the hands of the Iroquois. It is our sins that, perhaps at this moment, are loading them with the blows of clubs; are tearing out their nails, are cutting off their fingers; are applying firebrands to their sides, and burning them at a slow fire. Let [36] no one say that prayer is the cause of all these misfortunes. That would be another sin, capable of bringing down God's greatest curses upon our heads. It is we ourselves who exterminate our Nation, and that of the Hurons, and of the French. Why should God not punish us? We have so long been taught and preached to about the fear and love of God, and still there are some among us who become intoxicated, who give eat-all feasts, who consult the Demons and offer Sacrifices to them, and renew their old superstitions. I myself,—who in my capacity of Captain should furnish good examples to others, especially

manger, qui consultent les Demons, luy [*sc.* leur] font des Sacrifices, & renouellēt leurs anciēnes superstitions: moy-mesme, qui dans la qualité que ie porte de Capitaine, deurois donner de bons exemples aux autres particulierement ayant esté tant instruit, ie ne laisse pas pourtant d'estre meschant & peut estre plus que tous les autres; apres cela faut-il s'estonner si les Iroquois nous confument, il est vray que nos ennemis sont meschans aussi bien que nous, mais neantmoins nous sommes plus coupables qu'eux, parce que nous sommes instruits & eux ne le sont pas; si on les [37] enseignoit comme l'on nous enseigne, ils croiroient peut estre plus fortement que nous ne faisons. Nous ne croyons qu'à demy, & nos actions desmentent nos paroles. C'est ce qui irrite Dieu contre nous. Il est temps que nous l'apaisions si nous voulons conferuer ce peu qui nous reste de nostre Nation, & il n'est pas difficile de l'apaïser. Il est bon; il est nostre Pere, c'est à regret qu'il nous chastie: si nous conspïrons tous à l'aymer & à luy obeyr, il aura pitié de nous, prenez courage, ne laissez pas d'aymer la priere, quand bien elle nous deuroit causer la mort, mais i'espere, qu'au contraire, si nous l'aymons, elle nous donnera la vie, non seulement l'eternelle, mais aussi la temporelle, Dieu nous chastie pour nous rendre sages: il cessera de nous chastier quand nous cesserons d'estre meschans. Voyla ce que i'auois à vous dire.

Cette harangue prononcée par ce Capitaine avec vne ferueur extraordinaire estonna les meschans, & consola les bons qui se trouuerent en cette assemblée, & peut estre fortifia quelque [38] cœur qui chanceloit, car comme il est homme d'autorité parmy les gens,

after having received so much instruction,—am nevertheless wicked, and perhaps more so than any of the others. After that, can it be wondered that the Iroquois destroy us? It is true that our enemies are wicked, as well as we; but nevertheless we are more guilty than they, because we are instructed, and they are not. If they were [37] taught as we are, they would perhaps believe more firmly than we do. We only half believe, and our deeds belie our words. That is what irritates God against us. It is time that we should appease him, if we wish to preserve the little that remains of our Nation; and it is not difficult to appease him. He is good; he is our Father; and it is with regret that he chastises us. If we all unite in loving and obeying him, he will have pity on us. Take courage; cease not to love prayer, even if it should cause our death; but I hope, on the contrary, that if we love it well, it will give us not only eternal but also temporal life. God chastises us to make us good; he will cease to chastise us when we cease to be wicked. That is what I had to tell you."

This harangue, delivered by this Captain with extraordinary fervor, astonished the wicked and consoled the good who were present at the meeting, and perhaps strengthened some [38] weakening heart; for, as he is a man of authority among his people, and has the reputation of being a prudent person, his discourses have a wonderful effect on the minds of all the Savages.

I would never finish, were I to repeat all the other harangues that he has delivered in favor of the Faith; for he allows no opportunity to escape of making himself heard on the subject, and he always speaks of it with more energy and force than we

& en reputation de personne prudente, ses discours font vne merueilleuse impression sur les cœurs de tous les Sauvages.

Je n'aurois iamais fait si ie voulois rapporter toutes les autres harangues qu'il a fait en faueur de la Foy, car il ne laisse passer aucune occasion de parler sur ce fujet, & il en parle tousiours avec plus d'energie & de force que nous ne f[ç]aurions exprimer par nos paroles. Au reste sa vie est conforme à sa parole: Il n'entreprend rien d'importance qu'il n'ait auparavant consulté Mōsieur le Gouverneur & nos Peres, sa cabane ne souffre point que de bons Chrestiens, il tient sa famille dans la crainte & dans le respect, il est le premier aux prieres, & s'intereffe singulierement en tout ce qui regarde le progres du Christianisme en ces contrées. Difons vn mot de Iean Baptiste Etinechkaſat qui est le Capitaine des Montaignets & Attikamegues qui font leur seiour ordinaire à Saint Ioseph.

[39] La responce qu'il fit à ce Capitaine Abnaquiois, duquel nous auons parlé, tesmoigne l'estat qu'il fait de la Foy. Ce Capitaine auant que d'estre baptisé recherchoit vne de ses parentes en mariage, il luy enuoya pour ce fujet par vn autre Sauvage vn beau colier de Pourcelaine, Iean Baptiste respondit froidement: Nous ne vendons pas nos filles, mais nous les donnons en mariage à des gens qui font profession de la Foy comme nous, & puis fit reporter le present sans y toucher. Ce Capitaine estant par apres baptisé, & continuant dans sa recherche, Iean Baptiste apres auoir long-temps esprouué sa constance & sa fidelité luy donna tout le contentement qu'il desiroit tesmoignant par cette action, que s'il n'auoit aupara-

could express by our words. Moreover, his life is in accordance with his speech. He never undertakes anything of any moment without first consulting Monsieur the Governor and our Fathers. None but good Christians are allowed in his cabin. He keeps his family in fear and in respect. He is the first at the prayers, and takes a deep interest in everything relating to the progress of Christianity in these countries. Let us say a word about Jean Baptiste Etinechkawat who is the Captain of those Montagnais and Attikamegues who usually dwell at Saint Joseph.

[39] The answer that he gave to that Abnaquiois Captain whom we have mentioned, shows what esteem he has for the Faith. That Captain, before being baptized, sought one of his relatives in marriage. With that view he sent him a fine collar of Porcelain beads by another Savage. Jean Baptiste coldly replied: "We do not sell our girls, but we give them in marriage to those who profess the Faith as we do;" and he sent back the present without touching it. Afterward, when this Captain had been baptized, he pressed his suit. Jean Baptiste, after having long tried his constancy and fidelity, gave him all the satisfaction that he desired,—thereby showing that, if at first he had not consented to his alliance, it was only because he did not yet belong to the Faith.

Another young Savage, a good Christian, named Alexis, of the Nipissirinen Tribe, sought one of his daughters in marriage. As, like Noël, he never undertakes anything without the consent of our Fathers, he came [40] to consult us on the subject. "I am pleased with the young man," he said, "on account of his goodness and virtue; but I am afraid of one

uant agréé son alliance, estoit seulement par ce qu'il n'auoit pas encore la Foy.

Vn autre ieune Sauuage, bon Chrestien, nommé Alexis, de la Nation des Nipissiriniens, recherchant vne de ses filles en mariage, comme il n'entreprend rien non plus que Noël sans le consentement de nos Peres, il nous vint [40] consulter sur ce sujet: ce ieune homme, dit-il m'agréé à cause de sa bonté & vertu; mais i'apprehende vne chose: c'est qu'il est parent du Capitaine des Nipissiriniens, & doit succéder à sa charge, ie crains que cela ne le rende superbe, & que l'ambition de paroître Capitaine, ne l'oblige de monter la haut & retourner en son pays apres la mort de l'autre, & qu'en fuite il perde l'affection qu'il a maintenant pour la priere: car la superbe est vn grand empeschement à la Foy, & i'estime plus auoir vn gendre pauvre & mesprisé, mais bon & vertueux, que glorieux, & superbe Capitaine.

Voicy vne autre marque du mespris qu'il fait de l'honneur, & de l'humilité qu'il porte dans le cœur; ie voudrois bien, disoit-il, vn iour au Pere Dequen, me pouuoir demettre de ma charge de Capitaine en faueur de Philippe Sakaplam, elle luy appartient par droit de naissance estant fils de Capitaine, que si ie l'ay receuë & conseruée iusques à present, c'est parce qu'il estoit trop ieune pour la pouuoir exercer apres la [41] mort de son pere, mais puis qu'à present il a l'aage, & les forces suffisantes pour s'acquiter de cét office, & en faire tous les deuoirs, i'estime qu'il est raisonnable qu'il en iouisse: Je ne veux pas retenir ce qui n'est pas à moy, outre qu'il faut icy des Capitaines qui soient vigoureux, qui puissent discourir en faueur de la Foy, & qui ayent de l'autorité enuers

thing, and that is that he is related to the Captain of the Nipissiriniens and will succeed to his office. I fear that this will make him proud, and that the ambition to appear as a Captain will induce him to go up there and return to his own country, when the other dies, and that he will afterward lose the affection that he now has for prayer; for pride is a great obstacle to Faith, and I would value more highly a son-in-law who, though poor and despised, was good and virtuous, than a proud and boastful Captain."

Here is another indication of the contempt that he has for honors, and of the humility that lies in his heart. "I would like," he said one day to Father Dequen, "to lay aside my office of Captain, in favor of Philippe Sakapwam. It belongs to him by right of birth, because he is the son of a Captain. If I have accepted it, and retained it until now, it is because he was too young to exercise it after the [41] death of his father. But, now that he is old enough, and has sufficient energy to fill the office, and to perform all the duties connected with it, I consider it right that he should enjoy it. I do not wish to keep what does not belong to me. Besides, it is necessary that we should have Captains here who are energetic, and who can speak in favor of the Faith, and who have authority with the young men; and he possesses all these qualities to a greater degree than I, who have neither wit, nor words, nor anything to give me credit and authority. And I care not for such honors; I despise them in my heart. I also fear to be accountable for the actions and conduct of my people. I would far prefer that another should be responsible for them." The Father did not give such an answer



les ieunes gens, & toutes ces qualitez font beaucoup plus aduantageusement en luy qu'en moy, qui n'ay point d'esprit, ny de paroles, ny dequoy me donner du credit & de l'autorité, & puis ie ne me pique point de ces honneurs, ie les mesprise dans mon cœur, ie crains encore de rendre compte des actions & deportemens de mes gens, ie ferois bien aise qu'un autre que moy en respondist. A quoy le Pere n'ayant pas respondu conformeme[n]t à sa volonté, il s'en retourna fort affligé. La superbe estant le plus grand vice de ces Sauvages, ce n'est pas peu que cettuy-cy soit arriué à ce degré d'humilité que de hayr ce qui est de plus auguste & esclatant parmy eux. Il nous fera voir [42] maintenant comme l'humilité Chrestienne n'est point contraire à un franc & genereux courage.

Deslors qu'il eust ouy la nouuelle de la prise du Pere Bressany, des Hurons, & de plusieurs Algonquins, il forma incontinent le dessein d'aller à la guerre pour tirer raison des Iroquois de tous ces affronts & dommages. Voicy les raisons qu'il nous en rendit dans le conseil qu'il tint avec nous sur ce fujet.

C'est vne chose honteuse, dit-il, que les Iroquois nous battent par tout, & que nous demeurions sans sentiment, & sans faire autre chose que fuir, on dit maintenant avec fujet que nous ne sommes plus des hommes, mais des femmes, & ce qui me pique davantage, c'est que les infideles & quelques mauuais Chrestiens disent publiquement que c'est la priere, qui nous rend poltrons, & qui abbat nos courages, depuis qu'on fait estat de prier Dieu, nous n'auons plus de cœur, disent-ils, il faut leur monstrier qu'ils

to this as he wished, so he went away much grieved. Pride is the greatest vice of these Savages, and it is no small matter that this one should have attained such a degree of humility as to despise what is considered most august and brilliant among them. He will show us [42] now that Christian humility is not inconsistent with frank and generous courage.

As soon as he heard the news of the capture of Father Bressany, of the Hurons, and of several Algonquins, he at once resolved to go to war, to call the Iroquois to account for all those insults and wrongs. Here are the reasons that he gave us therefor, in the consultation that he held with us on the subject.

"It is a shame," he said, "that the Iroquois should beat us everywhere, and that we should remain without feeling, and without accomplishing anything but flight. It is now asserted with reason that we are no longer men, but women; and what irritates me still more is, that the infidels and some bad Christians publicly state that it is prayer that makes us cowards and depresses our courage. Since we rely on prayer to God, they say, we have no more courage. We must show them that they have lied, and that the Faith is far from making us timid,—[43] that, on the contrary, it animates our hearts in the midst of the most pressing dangers, and gives us courage in our greatest weakness. We must not allow Faith to be dishonored by the falsehoods and calumnies of the wicked.

"What compels me once more to go to war is the capture of Father Bressany. He is one of those who have come from so far to teach us, and who love us so much. He has exposed himself to this danger for our sake. His brothers are afflicted at his

ont menty, & que tant s'en faut que la Foy nous rende timides, [43] qu'au contraire c'est elle qui anime nos cœurs au milieu des plus grands dangers & nous baille du courage dans nostre plus grande foiblesse. Il ne faut pas souffrir que la Foy soit deshonorée par les menfonges & calomnies des meschans.

Ce qui m'oblige encor de faire la guerre, c'est la prise du Pere Bressany, il est vn de ceux qui viennent de si loing pour nous instruire, & qui nous aiment tant, il s'est exposé pour nous à ce danger, ses freres font affliger de sa prise, il faut les consoler & effuyer leurs larmes par la prise de quelque Iroquois. Peut estre encore reprimerons-nous l'insolence de nos ennemis, si nous remportons quelque aduantage sur eux, comme il nous fera facile dans la methode que ie veux tenir pour faire cette petite guerre, & parce que Dieu hayt les meschans, & qu'il ne benist pas leurs desseins, ie ne veux souffrir en ma compagnie que de bons & fideles Chrestiens; nous ferons peu, mais i'espere que nous ferons plus forts, que si nostre bande estoit grossie d'un grand nombre [44] de guerriers, ou infideles, ou mauuais Chrestiens: Voila mon dessein, si le Capitaine des François & vous autres l'agrée[nt], ie suis resolu de l'executer.

En voila assez pour reconnoistre la bonté & le zele de Iean Baptiste, que si ces deux Capitaines, dont nous venons de parler, ont tant de vertu, de prudence, & de zele pour la Foy; il est aisé de iuger quels sont les deportemens de nos Chrestiens de Sil-lery, auxquels ils commandent & feruent, de regle & d'exemple. Nous verrons cecy plus en particulier & en destail dans le Chapitre suiuant.

capture. We must console them, and dry their tears, by the capture of some Iroquois. Perhaps also we may repress the insolence of our enemies, if we gain some advantage over them,—as it will be easy for us to do, according to the plan that I wish to follow in carrying on this little war, and because God hates the wicked and does not bless their projects. I do not wish to have any but good and faithful Christians in my company. We shall be but few in number, but I trust that we shall be stronger than if our band were increased by a great many [44] warriors who would be infidels or bad Christians. Such is my plan. If the Captain of the French and you approve it, I am resolved to carry it out."

This is sufficient to show the goodness and zeal of Jean Baptiste. And if these two Captains of whom we have just spoken manifest so much virtue and prudence, and zeal for the Faith, it is easy to judge what must be the conduct of our Christians of Sillery whom they command, and to whom they serve both as rule and example. We shall see this more particularly and in detail, in the following Chapter.

## [45] CHAPITRE IV.

CONTINUATION DES BONS SENTIMENS & ACTIONS DES  
CHRETIENS DE SAINT IOSEPH.

**A**VSSI-TOST que les Nauires eurent leué l'anchre de deuant Quebec pour retourner en France, la meilleure partie des Sauuages de cette residence leuerent leurs escorces pour aller à la chasse de l'orignac anticipant de trois mois le temps ordinaire de leur depart, de crainte des Iroquois qui les auoient menacez de les venir attaquer iusques dedans nos portes, & qui leur eussent osté la liberté de chasser bien auant dans les bois, s'ils n'eussent preuenu le temps auquel ils ont accoustumé de se mettre en campagne & venir en guerre. Comme ils s'embarquoient ils ne peurent s'empescher de nous témoigner les reffentimens qu'ils auoient de se [46] separer de nous pour si long-temps. Non sommes triste, nous difoient-ils, de vous quitter: Qui nous enseignera dans les bois? Si quelqu'un de vous autres, nous pouuoient accompagner, cela nous consoleroit: mais puisque cela ne se peut, nous tascherons de faire le mieux qui nous sera possible: nous prierons Dieu souuent: nous respecterons les iours de Festes: nous croirons toufjours fortement: nous sommes bien aise que nous ayons vn petit François en nostre compagnie pour estre tefmoin de nos actions, il vous rapportera à nostre retour l'estat que nous faisons de la priere. Priez Dieu pour nous.

## [45] CHAPTER IV.

## CONTINUATION OF THE GOOD SENTIMENTS AND ACTIONS OF THE CHRISTIANS OF SAINT JOSEPH.

AS soon as the Ships weighed anchor before Quebec, to return to France, the majority of the Savages of this residence launched their bark canoes to go and hunt moose,—anticipating their usual time of departure by three months, through fear of the Iroquois. These had threatened to come and attack them at our very doors, and would have deprived them of the liberty of hunting far back in the forest, if they had not forestalled the time when they are accustomed to take the field and go to war. When they embarked, they could not refrain from showing us the regret that they felt at [46] separating themselves from us for so long a time. “We are sorry to leave you,” they said. “Who will teach us in the woods? If one of you could accompany us, it would console us; but, since that cannot be, we will endeavor to do the best we possibly can. We will pray to God often; we will observe the Festival days; we will always believe firmly. We are very glad to have a little Frenchman with us, to be a witness of our actions. He will tell you on our return how we value prayer. Pray to God for us.”

It is a marvelous effect of grace that men born in the most cruel barbarism that exists on earth,—brought up in the freedom of all kinds of vice, who have often fed upon human flesh and blood,—who have been

C'est vn effect merueilleux de la grace que des hommes nez dans la plus cruelle barbarie qui soit sur la terre, esleuez dans la liberté de toute sorte de vice, qui se sont nourris fouuent du sang & de la chair des hōmes, baptisez depuis peu de iours, conferuent neantmoins l'innocence & la grace de leur Baptême pendant six mois sans instruction & sans Sacrement, avec plus de facilité & de perfection que ne font beaucoup de [47] Chrestiens en France & ailleurs parmy tant d'aydes & instrumens de salut. Je crois que le Ciel prend plaisir de voir ces bonnes ames adorer Dieu au milieu des bois, où si fouuent le diable auoit esté adoré, & d'ouyr retentir ces vastes desers des noms de Iesus & de Marie, qui auparauant ne resoignoient que des cris & hurlemens effroyables.

Leur premiere & derniere action de la journée, c'est de flescir les genoux deuant vn Crucifix ou vne Image qu'ils attachent à vne escorce, & faire là leurs prieres: ils celebrent les Dimanches & les Festes, s'abstenans de la chaffe, & faisant des prieres plus longues: il y en a qui parmy les grands trauaux & fatigues de leur chaffe obseruent les ieufnes commandez: Ils ont recours à Dieu dans leurs necessitez & ne manquent pas de reconnoistre sur le champ les graces qu'ils reçoient de sa main liberale: Mais voyons des actions & sentimens plus particuliers.

Il y auoit trois mois que ces bons Neophytes couroient chassans dans les bois, & diuisez en diuerfes troupes, lors que [48] plusieurs familles qui ne s'estoient veuës depuis l'Automne, se rencontrerent en vn mesme lieu où la premiere chose qu'ils firent fust de confronter les papiers que nous leur auions donné, pour reconnoistre les iours de Festes qu'ils

but recently baptized, should nevertheless retain the innocence and grace of their Baptism for six months, without instruction or any Sacrament, with greater facility and perfection than many [47] Christians do in France and elsewhere, amid so many aids and instruments of salvation. I think that Heaven takes pleasure in seeing these good souls adore God in the midst of the woods, where the devil had so frequently been worshiped, and in hearing the names of Jesus and Mary reëchoed by those vast solitudes, which formerly repeated nothing but horrible yells and cries.

Their first and last action every day is to kneel before a Crucifix or a Picture which they fasten to a piece of bark, and there say their prayers. They observe Sundays and Festival days by abstaining from hunting, and by saying longer prayers. Some of them, amid the great labors and fatigues of the hunt, observe the prescribed fasts. They have recourse to God in their necessities, and do not fail to acknowledge on the spot the graces that they receive from his liberal hand. But let us consider some actions and sentiments more in detail.

These good Neophytes had been hunting in the woods for three months, and were divided into various bands, when [48] several families, who had not seen one another since the Autumn, met in the same place. The first thing that they did was to compare the papers that we had given them, to enable them to know the Festival days that they were to observe with respect. Their rejoicing was not slight when they saw that they agreed to the very day, and that no one had forgotten to recognize and honor Sunday. Charles Meiaskwat, who is always true to his



doient celebrer avec respect: la resjouyffance ne fut pas petite, voyant qu'ils se rencontroient tous au mesme iour, & que pas vn n'auoit oublié à reconnoistre & honorer le Dimanche. Charles Mejaskat tousiours semblable à foy-mesme, c'est à dire, tousiours zelé pour la Foy, prist la parole: mes freres, dit-il, il n'y a pas icy de Peres pour nous enseigner, & faire prier Dieu; ne laissons pas de prier tous ensemble puisque la commodité se presente, ie crois que vous ne manquez pas à vous acquiter soir & matin de vostre deuoir; mais puis que Dieu agrée & benist l'vnion des prieres, prions-le en commun, vn chacun s'y accorde, on dit les prieres, on chante vn Hymne en leur langue. Apres cela ce braue Neophyte leur fait vn petit discours de la presence de Dieu. Mes freres, dit-il, ie n'ay [49] point d'esprit, ie ne retiens point ce qu'on nous enseigne: ie ne suis pas Capitaine pour entreprendre de haranguer, ie crois neantmoins que vous agréerez que ie vous die ce que Dieu m'inspire: Ne vous persuadez pas qu'estans esloignez de l'Eglise, & errans parmy les bois, vous foyez esloignez de Dieu: il est par tout, il nous escoute, & nous void aussi bien icy comme à Sillery: c'est vne grande folie de croire qu'il ne nous void pas; c'est encore vne plus grande folie de croire qu'il nous void & de mal faire; on peut bien se cacher des hommes, mais non pas de Dieu, nous auons honte de faire de fales actions deuant les hommes, n'auons-nous pas honte d'en faire deuant Dieu. Souuenez-vous donc que Dieu est par tout, & qu'il le faut honorer en tout lieu, comme nous croyons qu'il nous cherit, qu'il nous conferue, & nourrist en tout lieu. Il a soin de nous dans les bois, il nous baille des orignaus, il nous

character,—that is, ever zealous for the Faith,—spoke as follows: “My brothers,” he said, “there are no Fathers here to teach us, and to make us pray to God. Let us nevertheless not fail to pray all together, as the opportunity presents itself. I believe that you do not omit your duty, night and morning; but, since God loves and blesses prayers recited in common, let us pray together.” All agreed to this; the prayers were said, and a Hymn was sung in their own language. Afterward, this worthy Neophyte delivered a short discourse on the presence of God. “My brothers,” he said, “I have [49] no wit; I do not remember what I am taught. I am not a Captain, to undertake to harangue you. Nevertheless, I believe that you will be pleased that I should tell you what God inspires me to say. Do not think that because you are far from the Church, and because you wander through the woods, that you are far from God. He is everywhere; he hears and sees us, here as well as at Sillery. It is a great folly to believe that he does not see us; it is still greater folly to think that he sees us, and to do wrong. We can hide ourselves from men, but not from God. We are ashamed to commit indecent actions before men; are we not ashamed to commit them before God? Remember that God is everywhere, and that we must honor him in all places, since we believe that he loves us, that he preserves and feeds us everywhere. He takes care of us in the forest; he gives us moose; he clothes and warms us; he lodges and feeds us. Let us therefore honor him in the woods, and do here what we [50] do in the Churches; for God deserves to be honored everywhere, since he is everywhere the same, and does good to us everywhere.” He

habille il nous chauffe, il nous loge, il nous nourrist : honorons-le donc dans les bois, & faisons icy ce que nous [50] faisons dans les Eglises, car Dieu merite d'estre honoré par tout, puis qu'il est par tout le mesme, & qu'il nous fait du bien par tout : il pourfuiuit ce discours fortement & efficacement : qui eust iamais attendu cela d'un Barbare ? Mais il n'y a point de Barbarie qui resiste à l'esprit de Dieu.

Voicy vn effet de sa charité qui s'étend aussi bien sur les corps, que sur les ames. Dans ce rencontre de Sauvages, dont ie viens de parler, il se trouua vne vieille femme, qui auoit bien de la peine à marcher, ce bon homme en eust pitié, & la chargeant sur sa traîne avec tout son meuble, la traîna sur les neiges plusieurs iours, & puis se deuant separer, incita ceux de cette bande où estoit la malade, de luy continuer la mesme charité qu'il auoit exercée enuers elle.

Vn autre nous racontoit qu'il auoit esté grandement tenté dans les bois par le malin esprit : ie sentoie, disoit-il souuent quelqu'un qui me parloit dans le cœur de la forte ; il y a long-temps que tu ne t'es pas confessé, ton ame est maintenant [51] toute sale, tu ne la scaurois fallir dauantage : fais ce que ie te dis, tu vois ta femme qui languist depuis tant de temps, elle t'empesche de vaquer à la chasse, prends vn tambour, inuoque le Manitou, vfe de tes anciennes iongeries, peut estre elle guerrira, tu auras le loisir de chasser, & tuer des orignaus, & puis si tu veux, tu te confesseras, & tu feras lauë à mesme-temps de cette faute aussi-tost, & aussi facilement que des autres : quoy que tu fasse, tu ne laisserois pas d'aller en Enfer, si tu mourrois maintenant : I'eus de la peine, dit-il, à vaincre cette pensée, qui me venoit souuent dans

continued this discourse energetically and effectively. Who would ever have expected it from a Barbarian? But no Barbarism can resist the spirit of God.

Here is an effect of his charity which extends as much to the body as to the soul. In this meeting of Savages of which I have just spoken, there was an old woman who walked with great difficulty. This good man took pity on her, and, putting her on his sled with all his effects, he dragged her over the snow for several days; and, when the time came for separating, he urged those of the band to which the sick woman belonged to continue the same charity that he had shown to her.

Another told us that he had been grievously tempted in the woods by the evil spirit. "I often," he said, "felt as if some one were speaking to me in my heart like this: 'It is a long while since thou hast been to confession; thy soul is now [51] quite unclean; thou canst not soil it more. Do what I tell thee. Thou seest thy wife, who has languished for so long; she prevents thee from attending to thy hunting. Take a drum, and invoke the Manitou; have recourse to thy former sorceries. Perhaps she will be cured; then thou wilt have time to hunt and to kill moose. And then, if thou desirest thou wilt confess, and this sin will be washed away at the same time and as easily as the others. Whatever thou doest, thou wilt certainly go to Hell if thou diest now.' I had great difficulty," he said, "in overcoming this thought, which frequently came into my mind. I prayed to God and then I said to him who spoke in my heart and wished me to be wicked: 'Thou liest; if my soul be unclean I must not soil it more. If I

l'esprit, ie priay Dieu, & puis ie dis à celuy qui me parloit dans le cœur, & me vouloit rendre meschant. Tu mens: si mon ame est fale, ie ne la dois pas fallir dauantage, si ie dois estre damné, i'ayme mieux que ce soit pour vn seul peché, que pour deux, ie n'offenceray iamais Dieu pour guerir ma femme, ou pour auoir de la chair, ie n'auois qu'un regret, disoit-il, c'estoit de voir ma femme dans vn danger continuel de mourir sans confession. Ie diray [*sc.* disoit] [52] souuent à Dieu: Aye pitié de ma femme, ie ne demande pas que tu la guerisse, ta volonté soit faite, mais ie te prie de luy conferuer la vie, iusques à ce qu'elle se soit confessée: Dieu m'a exaucé, me voicy de retour de la chasse, & ma femme a assez de vie pour se confesser, il est vray que ie n'ay rien, n'ayant peu faire autre chose pendant l'Hyuer que traifner ma femme apres les chasseurs; mais n'importe, Dieu est bon, il me nourrira: Celuy qui gouuerne la conscience de ce bon Chrestien, le trouua quasi aussi innocent, apres six mois passez dans les bois, comme il estoit quand il y entra. Dieu soit loüé qui fait triompher si parfaitement sa grace de tous les efforts de l'Enfer.

Vn autre rendant compte de ses deportemens pendant l'Hyuer, nous auons, disoit-il, obserué exactement les Dimâches & les Festes, nommemēt celles qu'on respecte particulièrement, & mesme la nuit où l'on prie si long-temps; (c'est la veille de Noël) mais encore, que fistes-vous, leur dit-on? perfonne ne dormit cette nuit, on ne fit autre chose [53] que prier Dieu: il y en eust tel qui recita sept ou huit fois son Chapelet.

La prouidence de Dieu a tesmoigné souuent dans

must be damned, I would rather be so for a single sin than for two. I will never offend God to cure my wife, or to obtain meat.' I had but one regret," he said, "and that was to see my wife in continual danger of dying without confession. I often said [52] to God: 'Have pity on my wife. I do not ask thee to cure her; thy will be done. But I pray thee to preserve her life until she has confessed.' God granted my prayer; I have returned from my hunt, and my wife is sufficiently alive to confess herself. It is true that I have nothing, because I was unable to do anything during the Winter but drag my wife after the hunters; but never mind. God is good; he will feed me." He who directs the conscience of this good Christian found him almost as innocent after six months passed in the woods as he was when he entered them. Praise be to God, who causes his grace to triumph so completely over all the efforts of Hell.

Another, who was accounting for his conduct during the Winter, said: "We strictly observed the Sundays and Festival days, especially those that are particularly respected, and even the night when we pray so long" (Christmas eve). "But again, what did you do?" they were asked. "No one slept that night; we did nothing else [53] but pray to God." There was one of them who recited his Rosary seven or eight times.

God's providence has frequently manifested in the woods the care that it takes of these good people. All the provisions that they take with them, when they start for their hunt, consist of a bag of Indian corn and a few packages of smoked eels. This is very little for six months. They expect the remain-

les bois le foin qu'elle a de ces bonnes gens, toute la prouision qu'ils emportent avec eux quand il vont à la chasse, consiste en quelque sac de bled d'Inde, & quelques paquets d'anguiles boucanées, c'est bien peu pour six mois, ils attendent le reste de la main de Dieu qui éprouue quelquesfois leur confiance & la foy qu'ils ont en sa bonté. Il est arriué souuent qu'ils ont couru plusieurs iours sans rencontrer aucune beste: mais ils n'ont pas plustost fieschi le genotil dans la neige pour inuoquer son assistance, qu'ils en ont reconneu les effets, & trouué dans l'extreme necessité de quoy soulager leur faim tres-abondamment.

Vne femme Chrestienne auoit vne de ses filles extrêmement malade, apres auoir languy long-temps, en fin elle tombe dans des fymptomes, & conuulsions de mort; la mere a recours à Dieu, luy recommande sa fille avec tant de [54] foy & de deuotion que Dieu l'exauça, & rendit à la malade en l'espace d'une nuit vne tres-parfaite fanté.

Voyla comme nos Sauuages se comportent dans les bois, cela montre que si les Demons n'en font pas fortis, les bons Anges y font les plus forts, & que le temps est venu auquel Dieu veut sanctifier cette barbarie, & verifier la parole de son Prophete. *Populus quem non cognoui, seruiuit mihi. In auditu auris obediuit mihi.*

Dés que la riuiera commença à estre libre par le depart des glaces, nos chasseurs s'embarquerent pour nous reuenir voir: vne tempeste furieuse s'estant esleuée cōme ils estoient au mil[i]eu du grand fleuue, nous les pensa raurir. Ce danger ne leur fust pas si sensible comme la perte qu'ils firent d'une chaloupe

der from the hand of God, who sometimes tries their confidence, and the faith that they have in his goodness. It frequently happens that they wander for several days without finding any animal; but no sooner have they knelt down in the snow to invoke his assistance, than they have felt the effects [of their piety], and in their extreme necessity have found something with which abundantly to relieve their hunger.

One of the daughters of a Christian woman was exceedingly ill. After languishing for a long time, at last she had the symptoms, and fell into the convulsions, of death. The mother had recourse to God, and commended her daughter to him with so much [54] faith and devotion that God granted her prayer, and restored perfect health to the sick girl in the space of one night.

Such is the manner in which our Savages behave while in the woods. It shows that, if the Demons have not gone out from them, the good Angels are stronger there, and that the time has come when God wishes to sanctify this barbarism and to verify the word of his Prophet: *Populus quem non cognovi, servivit mihi. In auditu auris obedivit mihi.*

As soon as the river began to be free by the departure of the ice, our hunters embarked to come back and see us. A furious storm that arose when they were in the middle of the great river nearly snatched them from us. They did not feel this danger so keenly as the loss of a shallop that we had lent them; for they were afraid of the displeasure we might feel at its loss. But Noël Tekwerimatch soon consoled them by assuring them that the Fathers were firm believers, and that whosoever believes



que nous leurs auiôs prestée, apprehendât le desplaisir que nous pourrions concevoir de cette perte: mais Noël Tekxerimatch les consola bien-tost dans l'affeurance qu'il leur donna que les Peres croyoient fortement, & que quiconque croit fortement, ne se foucie point des biens de la [55] terre, & ne craint de perdre rien que Dieu.

La premiere action qu'ils firent à leur abord, fust de nous demander si ce iour là n'estoit pas la veille de celui qu'on respecte: c'est ainsi qu'ils appellent le Dimanche) cela fust trouué vray, en suite de cela ils mettent pied à terre, entrent dans la Chapelle, font leur deuotion, nous mettent entre les mains les corps de cinq ou six petits enfans baptisez, & morts depuis dans les bois, empaquetez proprement dans des escorces, pour estre enterrez avec les ceremonies de l'Eglise, & autant d'autres nouvellement nés pour estre baptisez, puis adioustent parlant au Pere qui les gouverne, tiens-toy prest pour nous confesser, il fallust veiller cette nuit, & les autres ensuiuantes, pour satisfaire à leur deuotion: il y en auoit tel qui se vouloit confesser en vn iour deux & trois fois, disant que c'estoit pour reparer la faute qu'il auoit commise, ayant demeuré si long-temps sans se confesser; ce nous est vne consolation bien sensible de voir d'un costé le zele & l'ardeur [56] avec laquelle ils s'approchent de ce Sacrement, & de l'autre l'innocence & la pureté de leur vie.

firmly cares not for the goods of the [55] earth and fears only to lose God.

The first thing that they did, on approaching the shore, was to ask us whether that day was not the eve of that which is respected (so they call Sunday). This was found to be the case. Afterward, they landed, entered the Chapel, performed their devotions, and handed us the bodies of four or five little children who had been baptized, and had since died in the woods, neatly wrapped up in bark, to be buried with the rites of the Church; and they brought as many newborn ones to be baptized. Then, speaking to their Father director, they added: "Hold thyself ready to confess us." We had to remain awake that and the following nights, to satisfy their devotion. There was one man who wished to confess himself two or three times a day, saying that it was to atone for the fault he had committed in remaining so long without confession. It is a touching consolation for us to see, on the one hand, the zeal and ardor [56] with which they approach this Sacrament, and, on the other, the innocence and purity of their lives.

## CHAPITRE V.

CONTINUATION DES BONS SENTIMENS & ACTIONS DES  
CHRESTIENS DE SAINT JOSEPH.

**L**E zele de Charles Meiaskaſat eſt autant agreable, que feruent. Il auoit pris auant que d'eſtre baptifé vne femme qui eſtoit d'un naturel extremément ſuperbe, & violent, & n'auoit aucune diſpoſition à la Foy: cependant il ſe rend digne du Baptême, & le reçoit: & elle demeure touſiours opiniaſtre dans ſon infidelité, il taſche de l'adoucir, & de la diſpoſer peu à peu à la Foy, avec vne patience admirable: il en vint à bout, la voyla qui preſſe fortement ſon Baptême, & l'obtient: on parle de les eſpouſer en face de l'Egliſe, & donner à leur mariage la qualité & la [57] grace du Sacrement, ils ſ'y accordent tous deux, ils ſ'en vont à l'Egliſe pour receuoir la Benediction du Preſtre, qui demande premierement à Charles ſ'il agrée vne telle pour ſa femme. Attends vn peu, reſpond Charles, & ſe tournant vers ſa femme; mais-toy, luy dit-il, ſeras-tu encore ſuperbe, defobeyſſante, cholerique, comme tu as eſté par le paſſé: reſponds moy; car ſi tu ne veux eſtre plus ſage, ie ne t'agréee point pour ma femme, i'en trouueray bien vne autre, elle luy répond toute confuſe, qu'elle ſera plus ſage à l'aduenir: parle plus haut, replique Charles, on ne t'entend pas, quand tu te faſche, tu crie comme vne folle, & tu fais maintenant la petite bouche, il falluſt que cette pauvre

## CHAPTER V.

## CONTINUATION OF THE GOOD SENTIMENTS AND ACTIONS OF THE CHRISTIANS OF SAINT JOSEPH.

THE zeal of Charles Meiasawat is as agreeable as it is fervent. Before being baptized, he had taken a wife who was of a very arrogant and violent temper, and who had no inclination toward the Faith. Nevertheless, he made himself worthy of Baptism and received it, while she always stubbornly persisted in her unbelief. He tried to soothe her, and to incline her gradually to the Faith, with admirable patience. He succeeded; she urgently asked for Baptism and obtained it. It was proposed that they be married according to the Church, so as to give to their marriage the character and the [57] grace of that Sacrament. They both agreed to this, and proceeded to the Church to receive the Blessing of the Priest, who first asked Charles if he took such a one for his wife. "Wait a little," answered Charles; and, turning to his wife, he said: "But thou, wilt thou continue to be proud, disobedient, and ill-tempered, as in the past? Answer me; for, if thou wilt not behave better, I will not take thee for my wife,—I shall easily find another." She was quite abashed, and replied that she would conduct herself better in future. "Speak louder," said Charles; "we do not hear thee. When thou art angry, thou screamest like a mad woman; and now

femme criaſt bien haut & proteſtaſt publiquement qu'elle feroit obeyſſante à ſon mary, & viuroit avec luy dans la douceur, & avec toute forte d'humilité: Voyla qui eſt bien dit Charles, pourueu que tu faſſe ce que tu diſ, autrement tu me donneras occaſion de me faſcher; & ſi ie me faſche, i'iray en Enfer, & toy auſſi: puis s'adreſſant au [58] Pere, continuë, dit-il, ie ſuis content, ie l'aimeray touſiours comme ma femme vnique & legitime. Dieu a beny ce mariage viſiblement, & nous n'auons point veu de plus ſenſible changement qu'en cette femme, qui eſt maintenant deuenuë vn vray aigneau, & a des ſentimens de deuotion tres-ſolides & tres-affectueux.

Voicy vn autre effet du zele de ce meſme Neophyte, qui eſt tout feu dans les choſes de Dieu. Il a quelque connoiſſance du pays des Abnaquiois, & de leur langue, depuis quelques voyages qu'il y a fait: Il a apriſ la reſolution d'y retourner cette année, non pour autre fin que pour leur preſcher Ieſus-Chriſt, il nous vient communiquer ſon deſſein. Il n'y a point de Peres chez les Abnaquiois, nous dit-il, perſonne ne les enſeigne, vous autres n'y pouuez pas aller, i'ay pitié de ces pauvres gens qui ſe damnent: ie m'en vais les voir, ie leur apprendray ce que vous m'avez apriſ. On luy demanda qu'eſt-ce qu'il leur enſignerait? Là-deſſus il fit vn Sermon tres-iudicieux qui comprenoit les principaux [59] myſteres de noſtre Foy, & les maximes les plus cōſiderables de l'Euangile: Voyla, dit-il, ce que ie leur preſcheray. Ie n'ay point d'eſprit, mais ſi Dieu ſe veut ſeruir de moy, il m'en donnera, & nous ferons tous deux des merueilles. Apres cela il s'embarque dans vne paureté vrayement Apoſtolique: apres deux iournées de

thou wilt not open thy mouth." The poor woman had to shout aloud, and protest publicly that she would be obedient to her husband, and live with him in gentleness and in the utmost humility. "That is right," said Charles, "provided thou doest as thou sayest; otherwise, thou wilt cause me to be angry; and, if I get angry, I shall go to Hell, and so wilt thou." Then speaking to the [58] Father, "Go on," he said, "I am satisfied. I will always love her as my only and my lawful wife." God has visibly blessed this marriage, and we have never seen a greater change than in this woman, who has now become truly a lamb, and has very deep and affectionate feelings of devotion.

Here is another instance of the zeal of this same Neophyte, who is all afire in the affairs of God. He has some knowledge of the country of the Abnaquiois and of their language, since he has made some journeys thither. He resolved to return to those people this year, for no other purpose than to preach Jesus Christ to them. He came to tell us of his design. "There are no Fathers with the Abnaquiois," he said; "no one teaches them, and you cannot go there. I feel pity for those poor people who are exposing themselves to damnation. I am going to see them; I will teach them what you have taught me." He was asked what he would teach them. Thereupon he gave a most judicious Sermon which included the principal [59] mysteries of our Faith and the most important maxims of the Gospel. "That," said he, "is what I shall preach to them. I have no sense; but, if God wishes to make use of me, he will give me some, and together we shall do wonders." Afterward, he embarked in a state of truly Apostolic pov-

chemin son compagnon l'abandonne & il se trouve seul dans son canot, il s'en retourne froidement à Sillery en chercher un autre: il s'embarque derechef, & nage fortement pendant deux iours, apres lesquels son canot se rompit, il s'en revient à Sillery en prendre un autre. Cependant quelques Abnaquois arrivent de leur pays & racontent qu'ils ont vu en chemin quantité de piste d'Iroquois: cela n'estonne point nostre Apôstre, on luy veut dissuader son voyage, en luy proposant le danger où il s'expose, il s'en moque, ie ne crains pas les Iroquois: ie ne crains que Dieu, s'il veut, il me conservera: s'il ne le veut pas, il fçait bien pourquoy, ie ne me soucie pas d'estre pris, brûlé, & mangé pour une telle occasion. En fuite de [60] cela il se confesse, demande un Crucifix, le baise, & se jette dans son escorce, il avoit desja esté en toutes les maisons Religieuses pour se recommander à leurs prieres: Dieu le conserve, & benisse son dessein, mais le voisinage des Anglois met de grands obstacles à la conversion de cette Nation, pour laquelle ce bon Neophyte a tant de zele. Dieu trouvera des voyes que nous ne sçavons pas pour faire entrer la Foy dans cette Nation, & en tant d'autres où l'entrée nous a esté fermée iusques à present.

Je crois qu'on pourroit faire un iuste Liure des bons sentimens & actions de cet homme: il est admirable quand on le met à discourir sur les choses de Dieu, il a la conscience extrêmement tendre, les seules pensées qu'il a de faire du mal, quoy qu'il les chasse incontinent avec horreur, luy sont criminelles, il pense souvent s'accuser d'un grand péché, quand il dit un acte heroïque de vertu qu'il a pratiqué: il s'accusera par exemple comme d'un grand péché.

erty. After two days' journey, his comrade abandons him, and he is left alone in his canoe. He quietly returns to Sillery, to seek for another companion. He again embarks and paddles steadily for two days, when his canoe breaks; he returns to Sillery to get another one. Meanwhile, some Abnaquiois arrive from their country, and relate that they have seen on the way many tracks of Iroquois; but this does not frighten our Apostle. We try to dissuade him from undertaking the journey; when we tell him of the danger to which he exposes himself, he laughs at it. "I do not fear the Iroquois; I fear God alone. If he choose, he will preserve me; if not, he knows why. I do not mind being captured, burned, and eaten for such a cause." Afterward, [60] he confessed himself, asked for a Crucifix which he kissed, and stepped into his bark canoe. He had previously gone to all the Religious houses to recommend himself to their prayers. God preserved him, and blessed his undertaking; but the vicinity of the English is a great obstacle to the conversion of that Nation, for which the good Neophyte is so zealous. God will find means that we know not of, to bring into the Faith this Nation and so many others that have, up to the present, been closed to us.

I think that a whole Volume might be written about the good sentiments and actions of this man. He is admirable, when one engages him in discourse on matters relating to God. His conscience is exceedingly tender; the very thought of committing evil he considers criminal, even though he repel it at once with horror. He often thinks that he accuses himself of a grievous sin, when he relates a heroic deed of virtue that he has performed. For instance, he



d'auoir eu la pensée de manger de la chair vn [61] Vendredry, n'ayant aucune autre chose quoy, qu'il aye detesté cette pensée, & pafsé tout ce iour sans rien manger. Ce luy est indifferant de s'accuser en Confession ou hors de confession. Il fust inuité vn Samedy au soir à vn festin où il y auoit de la chair: il eust quelque desir d'en gouter: mais il se mortifia bien-tost: il coucha toute la nuit avec sa chair sans y mordre, & le lendemain il ne manqua pas de s'accuser de cette faute innocente c'est vn plaisir de l'oüyr crier quelques fois parmy les cabanes quand il appelle les autres aux prieres: car il se glorifie du tiltre de Capitaine des prieres, & s'acquite excellemment de cette office; c'est affés de cestuy-cy: nous n'aurions iamais fait, & il est assez connu par tout.

Il y en a qui pratiquent de bonne grace les œuvres de misericorde visitant les malades, les consolant, & leur donnant à manger. Vn certain ayant oüy dire l'estat que Dieu fait de ceste sorte de bonnes œuvres, entre soudain dās l'Hospital, & y trouuant des malades sans esperance de guerison, ne perdez pas courage mes freres, dit-il, ne foyez pas tristes de ce [62] que vous deuez bien-tost mourir, ceste vie est pleine de miseres. Apres celle-cy vous en aurez vn autre pleine de contentemens qui fera eternelle nous mourons tous les iours, & quand nous acheuons de mourir, nous ne mourons pas totalement. Il n'y a que la moitié de nous mesme qui meure, & la plus basse & chetifue: L'ame ne meurt point: ce n'est que le corps, lequel encore doit resusciter vn iour: pensés à cela, & vous ne ferés pas tristes.

Vn autre leur disoit, Pourquoi vous affligés vous, de ce que vous mourez, vostre corps n'est pas à vous,

will confess, as a great sin, that he has thought of eating meat on a [61] Friday because he has had nothing else, although he has hated the thought, and has passed the entire day without eating anything. It is quite immaterial to him whether he accuse himself in Confession or out of confession. He was invited on a Saturday night to a feast whereat meat was served. He felt a desire to eat some, but soon mortified himself. He slept all night with his meat, without eating it; and on the following day he did not fail to accuse himself of this harmless offense. It is a pleasure to hear him shout sometimes among the cabins, when he calls the others to prayers; for he glories in the title of "Captain of the prayers," and performs the duties of that office in an excellent manner. This is enough for him; we would never have done, and he is sufficiently known to all.

There are some who with good grace practice works of mercy, such as visiting and consoling the sick, and giving them food. A certain man, who had learned how highly God esteems such good works, at once entered the Hospital; and, finding therein sick persons who despaired of being cured, he said to them: "Do not lose courage, my brothers; be not sad because [62] you are about to die. This life is full of misery. After it you will have another, full of satisfactions that will be everlasting. We are dying every day, and, when we finish dying, we do not die altogether,—only one half of us dies, and that the lower and baser half. The soul does not die; it is only the body, and that will rise again some day. Think of this, and you will not be sad."

Another said to them: "Why do you afflict yourselves because you are dying? Your body does not

il est à Dieu qui vous l'a donné: vous n'êtes pas le maître de vos vies; c'est Dieu seul qui en est le maître, il est raisonnable qu'il en dispose comme bon luy semble. Confessez vous seulement, mettez vostre ame en bon état, & puis n'aprehendez rien.

Vne bonne vieille ayant oüy dire dans vne ex[h]ortation que Dieu aggreoit grandemēt qu'on donnaſt à manger aux pauvres, s'en va incontinent dans ſa cabane prend le meilleur morceau de chair qu'elle euſt, & le porte aux malades de [63] l'Hospital. C'est vn acte genereux à vn Sauvage de donner ainſi ſa chair gratuitement, & pour l'amour de Dieu.

Les Sauvages aiment leurs enfans avec des paſſions eſtranges, & la perte qu'ils en font eſt l'vnique dont ils témoignent du reſſentiment. Il s'eſt trouué neantmoins vne femme courageuſe, qui apres en auoir perdu trois, & voyant le quatrième languissant, ne s'eſtonnoit point: voila l'vnique enfant qui me reſte, diſoit-elle vn iour à vn de nos Peres, i'en ay perdu trois, ceſtuy-cy mourra bien-toſt. Je ſuisagée, & ſans mary, n'importe, Dieu le veut ainſi, il eſt le maître: ie ne laifferay pas de l'aymer & ſeruir.

Cette meſme femme de laquelle nous parlons a vn zele admirable de la pureté des filles: lors que la ieuneſſe reuiert de la guerre, elle prend le ſoin de les ramaffer toutes, & les enfermer pendant la nuit ſous la clef, ou dans les maiſons que nous leur auons baſti à la françoise, où dans les greniers où ils ferment leurs prouiſions. Vn ſoir comme nous faiſions les prieres dans noſtre chapelle, elle entre bruſquement, & nous haſte de ſortir, [64] nous trouuaſmes qu'elle nous apelloit au ſecours contre quelques ieunes gens qui ſe promenoient près d'une maiſon où

belong to you,—it belongs to God, who gave it to you. You are not the masters of your lives; God alone is master of them. It is reasonable that he should dispose of them as he thinks proper. Only confess yourselves, put your souls in a proper state, and apprehend nothing."

A good old woman, who heard it said in an exhortation that God was greatly pleased at food being given to the poor, went at once to her cabin, took the best piece of meat that she possessed, and carried it to the sick in [63] the Hospital. It is a generous action for a Savage, thus to give meat gratuitously and for the love of God.

The Savages have an extraordinary love for their children, and their loss is the only thing for which they manifest any deep feeling. Nevertheless, there was a brave woman who after having lost three, saw the fourth dying, and was not disturbed. "This is the only child that is left to me," she said one day to one of our Fathers; "I have lost three, and this one will soon die. I am old, and have no husband. Never mind; God so wills it. He is the master; I will not cease to love and serve him."

This same woman of whom we speak manifests admirable zeal for the purity of the girls. When the young men come back from war, she carefully assembles all the girls and locks them in at night, or shuts them up in the houses that we have built for them in the manner of the French, or in the granaries where they keep their provisions. One night, while we were reciting the prayers in our chapel, she suddenly entered and hurried us out. [64] We found that she called us to help her against some young men, who were walking about near a house in

quelques filles estoient enfermées: ce fust assez pour les chasser de Sillery, où les moindres soupçons en cette matiere font criminels.

Vn de nos Peres ayant tefmoigné à vne fille fort innocente en suite de quelques discours & rapports, qu'il craignoit quelque chose touchant son honneur, & l'aduertissant d'y prendre garde, elle se mit à pleurer, & se retira dans sa cabane, là où ayant raconté à ses parens le fujet de ses pleurs, tous se mirent à pleurer avec elle, & passerent toute la nuit en larmes, iusques à ce que le lendemain, le Pere ayant sceu ce qui s'estoit passé, les consola en les afferant qu'il ne doutoit point de l'innocence de ceste fille, mais ce qu'il luy auoit dit, n'estoit que pour luy faire apprehender d'auantage ce qui pouuoit nuire à sa pureté.

Il y en a plusieurs qui s'accusent comme d'un grand peché de ce que quelques ieunes hommes leur a parlé de se marier, quoy qu'elles ayent respondu froidement [65] à cela que cét affaire ne dépend pas d'elles, mais de leurs parens. Vne bonne femme estant grandement malade, demanda instamment qu'on ne la despotillaist aucunement apres sa mort, mais qu'on la laisse enuelpée dans sa robe de castor, comme elle estoit alors: vn soir vne troupe de ieunes filles vindrent crier à nostre porte mon Pere aye pitié de nous, on leur demande qu'est-ce que c'est? nous auons peur, disent-elles, de quelques ieunes gens qui ne sont pas sages, nous ne sommes pas en assurance dans nos cabanes, ferme-nous à la clef dans quelqu'une de ces petites maisons, il y en a qui rendent compte de leur conscience s'accusent comme d'un grand peché de hayr grandement vn homme qui leur a dit quelque parole trop libre, ces scrupules sont

which some girls were shut up. This was enough to drive them from Sillery, where the slightest suspicion on this head is criminal.

One of our Fathers told a very innocent girl, in consequence of some remarks and reports, that he feared something affecting her honor, and advised her to be on her guard. She began to cry and withdrew to her cabin, where she related to her parents the cause of her tears. All began to weep with her, and passed the whole night in tears, until, on the following day, the Father, who had heard what had happened, consoled them and assured them that he did not doubt the girl's innocence; but what he had said was merely for the purpose of making her dread still more whatever might harm her purity.

There are many who accuse themselves, as of a grievous sin, that some young men have spoken to them of marriage,—although they have coldly answered [65] to this that the matter did not depend upon them, but upon their parents. A good woman, who was very ill, urgently requested that she be not stripped after her death, but that she be left wrapped up in her dress of beaver skins, as she then was. One night a band of young girls came to our door and called out: "My Father, have pity on us." We asked what was the matter. "We are afraid," they said, "of some young men who are not well behaved. We are not safe in our cabins; lock us up in one of those small houses." There are some who, in giving an account of their consciences, accuse themselves, as of a grievous sin, of greatly hating a man who has spoken too freely to them. Such scruples are pardonable in girls, and show in what esteem purity is held here, where formerly its name was hardly

fuportables en des filles, & font voir l'estat qu'on fait icy de la pureté, là où auparavant à peine en connoissoit-on le nom. C'est assez de ce sujet; voicy comme nous traitons ceux qui font quelque faute publique.

Vn Chrestien, d'ailleurs innocent, [62 i.e., 66] & fort homme de bien, s'estoit enyuré non tant par sa faute, que par celle d'un François qui l'auoit inuité à boire, il fallust qu'il fatisfit à Dieu qu'il auoit offensé, & aux hommes qu'il auoit scandalisé. Le Pere Dequen luy fit vne bonne reprimende à la fin de la Messe, en presence de tous les Sauvages, luy enioignit de baïser trois fois la terre, & de ieufner trois iours consecutifs, ce qu'il accomplit avec humilité, & édification de tous les assistans: outre cela il fust obligé de payer l'amende qu'on a taxé par le consentement mesmes des Sauvages à ceux qui s'enyurent, il fust au fort pour cet effet, où apres auoir esté derechef repris par Monsieur le Gouverneur de sa faute, il ietta trois Castors à terre: Voyla, dit-il, que ie iette ma meschanceté, ie ne suis pas mary de bailler mes Castors, mais ie suis marry de les bailler pour ce sujet, i'ay fasché Dieu, & perdu son amitié, c'est ce qui m'afflige & non pas la perte de mes Castors, c'est la premiere fois que ie me suis enyuré, ce fera la derniere: celuy qui m'a fait boire n'a point d'esprit: mais ie ne deuois pas luy obeïr. [67] Je te deuois aduertir: Voila ce que ie feray vne autre fois, quand cela m'arriuera, ces rigueurs sont douces à nos Chrestiens, & ne laissent pas neantmoins d'estre efficaces.

Ie mettray icy vn ou deux traits pour faire voir le respect qu'ils portent aux choses saintes. Vn Chrestien auoit perdu dans les bois vn Crucifix qu'on luy

known. This is enough on the subject; see how we treat those who commit some public sin.

A Christian who was innocent in other respects, [62 i.e., 66] and a very good man, had become intoxicated,—not so much through his own fault as through that of a Frenchman, who had invited him to drink. He had to give satisfaction to God, whom he had offended; and to men, whom he had scandalized. Father Dequen administered a severe reprimand to him, after Mass, in the presence of all the Savages, and ordered him to kiss the ground three times, and to fast for three consecutive days. This he performed with humility, and to the edification of all present. Moreover, he was obliged to pay the fine that has been imposed, with the consent of the Savages themselves, on those who become intoxicated. He went to the fort for that purpose, where, after having been again reproved by Monsieur the Governor for his offense, he threw down three Beaver skins. "There," said he, "I throw away my wickedness. I am not sorry to give my Beaver skins, but I am sorry to give them for this purpose. I have offended God, and have lost his friendship; that is what afflicts me, and not the loss of my Beaver skins. It is the first time that I have been intoxicated; it shall be the last. He who made me drink has no sense; but I should not have obeyed him — [67] I should have notified thee. That is what I will do another time, if the same thing happens to me." Such strong measures seem lenient to our Christians, but are none the less effective.

I shall here relate one or two instances to show the respect that they have for holy things. A Christian had lost in the woods a Crucifix that had been



auoit donné. il creust auoir offensé Dieu griefuement; quoy qu'il fust innocent dans cette perte. il part soudain pour venir à Sillery. il rencontre vn de nos Peres. ie suis triste. luy dit-il. i'ay fasché Dieu. haïste-toy, ie me veux confesser. Ce crime pretendu le pressoit si fort, qu'il en fit vne Confession publique sur le champ, n'ayant pas la patience d'attendre qu'il fust aux pieds du Confesseur. i'ay perdu, dit-il. mon Crucifix, depuis cette perte. ie suis exactement affligé, que feray-ie pour appaïser Dieu?

Vne bonne vieille ayant trouué son Chappelet qu'elle auoit perdu, ô que ie suis aïse, disoit-elle, d'auoir trouué mon Chappelet. il y a deux iours que ie l'auois perdu: pendant tout ce temps, il m'a [68] semblé que i'auois mal au cœur, non seulement à cause de la perte que i'auois faite, mais aussi parce que ie ne sentoïis plus la croix me battre sur le cœur, comme elle faisoit d'ordinaire lors que ie portois mon Chapelet pendu au col. Ces sentimens monstrent qu'il n'y a plus de barbarie dans ces cœurs, puis que l'amour de la Croix y est.

Ie finiray ce Chapitre par l'édification publique qu'ont donné les Chrestiens de Sillery allant à la guerre contre les Iroquois, le rendez-vous estoit aux trois Riuieres où il se trouua six-vingts Guerriers parmi lesquels il y auoit quelques mauuais Chrestiens, & plusieurs infideles: Les nostres voulurent tousiours cabaner à part pour n'auoir aucune communication avec les meschans. Quelques-vns de ceux-cy firent vn festin de guerre, où ils introduisirent (selon leur ancienne coustume) des filles nûes; Ceux des nostres qui s'en doutoient ny allerent point, les autres qui y allerent innocemment, detesterent cete impiété, &

given to him. He thought that he had grievously offended God, although he was not to blame for the loss. He at once started to return to Sillery, where he met one of our Fathers, and said to him: "I am sad; I have offended God; hasten, I wish to make my confession." This sin that he thought he had committed caused him such remorse that he made a public Confession of it on the spot, being too impatient to wait until he was at his Confessor's feet. "I have lost my Crucifix," he said. "Ever since my loss, I have been truly contrite. What can I do to appease God?"

A good old woman, who had found her Rosary that she had lost, said: "Oh, how glad I am that I have found my Rosary! I lost it two days ago. During the whole of that time, it [68] seemed to me that I was sick at heart,—not only on account of my loss, but also because I no longer felt the cross striking against my heart as it used to do, when I carried my Rosary hung around my neck." Such sentiments show that there is no longer any barbarism in these hearts, since love for the Cross dwells in them.

I shall conclude this Chapter by the public edification given by the Christians of Sillery, when about to go to war against the Iroquois. The rendezvous was at the three Rivers, where there were one hundred and twenty Warriors, among whom were some bad Christians and several infidels. Ours always wished to have separate cabins, so as to have no communication with the wicked ones. Some of the latter held a war feast, in which they introduced (in accordance with their old custom) naked girls. Those of ours who suspected this did not go. The others, who went there unwittingly, detested such

en témoignerent de vifs ressentimens. Monsieur de Chamflour Gouverneur [69] des trois Riuieres chastia tous ceux qui auoient trempé dans cette faute par vne peine corporelle en les chassant de son Fort, & le Pere Brebeuf d'une peine spirituelle en les chassant de l'Eglise. La veille de leur depart, ceux-cy passerent toute la nuit en des festins superstitieux, en des danses, & en des cris & hurlemens effroyables, les nostres la passerent dans la Chappelle en priant Dieu & se confessant; si leur pieté a paru en se disposant à la guerre, leur courage n'a pas moins paru en y allant: Voicy le tesmoignage qu'en rend le Pere Buteux qui les a veus à Montreal, & est descendu avec eux aux trois Riuieres. Ils estoient, dit-il, les premiers à s'embarquer pour aller à la descouuerte de l'ennemy, & entrer bien auant dans les bois aux lieux les plus dangereux, ils alloient par tout la teste leuée sans aucune demonstration de crainte; mais i'ay admiré encore dauantage la bonté de leur courage les voyant prier Dieu parmy les infideles sans aucun respect humain. Lors que ie prenois mon Breuiaire pour prier Dieu, celui qui commandoit dans cette chaloupe, & les [70] autres Chrestiens à son exemple prenoient leur Chapelet, qu'ils recitoient deuotement lors que le vent les exemptoit de se seruir de l'aïron. Ceux qui les voyoient dans cette posture, quoy qu'infideles faisoient autant d'estat de leur vertu, comme ils conceuoient de mespris des autres qui ayant esté baptisez ne viuoient pas conformément à leur profession, tant il est vray que la vertu a de grands attraits pour se faire aimer, mesme parmy les barbares.

impiety, and expressed strong resentment at it. Monsieur de Chamflour, the Governor [69] of the three Rivers, inflicted a corporal punishment on all who had participated in this offense, by driving them out of his Fort; and Father Brebeuf inflicted spiritual punishment by expelling them from the Church. On the eve of their departure, they passed the whole night in superstitious feasts, in dances, and in uttering horrible yells and cries. Ours passed it in the Chapel, praying to God and confessing themselves. If their piety made itself apparent in their preparation for war, their courage manifested itself no less by their going thither. This is what Father Buteux says of it, who saw them at Montreal, and who came with them down to the three Rivers. "They were," he says, "the first to embark, to go and discover the enemy, and to penetrate into the woods at the most dangerous points. They went everywhere with heads erect and without any manifestation of fear. But I admired still more the greatness of their courage when I saw them praying to God in the midst of the infidels, without fear of what might be said of them. When I took my Breviary to pray to God, he who commanded in that shallop, and the [70] other Christians in imitation of him, took their Rosaries, which they recited devoutly when the wind dispensed them from the necessity of using their paddles. Those who saw them doing so, infidels though they were, had as high an opinion of their virtue as they felt contempt for the others who had been baptized, but did not live in accordance with their belief; so true it is that virtue possesses great attractions, that cause it to be admired, even among barbarians."

## CHAPITRE VI.

## DE L'HOSPITAL

**L**ES Iroquois qui font les vrais tirās & les persecuteurs de cette nouvelle Eglise, ont ietté la terreur cette année dans le païs, ils estoient diuisez ce Prin-temps dernier en dix bandes esparfēs çà & là sur la grande Riuere pour escumer tout ce qu'ils rencontreroient, l'une de ces bandes [71] prist le Pere Bressany & les Hurons, qui le conduisoient en leur païs le 28. iour d'Auril à quatre lieuës au dessus des trois Riuieres: vne autre escotiade ayant massacré trois François à Mont-Real, en emmena deux autres captifs, qu'ils ont depuis bruslez dans leur païs au raport d'un Huron qui s'est eschappé de leurs mains, plusieurs Sauvages de la residence de Saint Ioseph espouuantez, eurent fujet de craindre que ces ennemis ne descussent plus bas, & pour cela se retirerent, qui deçà, qui delà, ce qui obligea les Religieuses Hospitalieres avec l'aduis de Mōsieur le Gouverneur, des Peres, & des habitans de ceder au temps, & de se transporter en leur maison de Kebec, non sans vne grande incommodité, pour ce que cette maison n'auoit encor que les quatre murailles & la couuerture, mais aussi elles emporterent cette consolation avec elles que les Sauvages fains & malades auoient acquis l'habitude, & familiarité de cette sainte maison, & perdu la difficulté de les venir trouuer à Kebec en leur necessitez & maladies.

## CHAPTER VI.

## OF THE HOSPITAL.

THE Iroquois, who are the true tyrants and persecutors of this new Church, have spread terror this year throughout the country. They were divided last Spring into ten bands, scattered here and there along the great River, to take all whom they came across. One of these bands [71] captured Father Bressany, and the Hurons who were conducting him to their country, on the 28th day of April, four leagues above the three Rivers. Another party massacred three Frenchmen at Mont-Real and took two others captive, whom they have since burned in their country, according to the report of a Huron who escaped from their hands. Many Savages of the residence of Saint Joseph were terrified, and had cause to believe that the enemies would come further down. For that reason they took flight, hither and thither, which compelled the Hospital Nuns, by the advice of Monsieur the Governor, of the Fathers, and of the inhabitants, to yield to circumstances, and to remove to their house in Kebec,—not without great inconvenience, because the building had as yet but the four walls and the roof. But they also took with them this consolation, that the Savages, both healthy and sick, had become accustomed to and familiar with that holy house and had lost their unwillingness to come to them at Kebec in their necessities and sickness.

[72] Noël Tekxerimath Capitaine de Sillery, s'estant retiré aux trois Riuieres pendans ces bruits, pria le Pere Brebeuf qui y estoit pour lors d'escrire aux Religieuses Hospitalieres que si tost que les femences feroient faites elles se retirassent à Kebec & y menassent aussi avec elles toutes les femmes, enfans & vieillards iusques à son retour, cela ne peût pas s'excuter entierement, mais quand les Religieuses quitterent Sillery, toutes les femmes Sauuages vinrent à Kebec dresser deux cabanes près de la maison des Religieuses, l'une pour les hommes qui trauailloient au bastiment, l'autre pour les malades, attendant qu'il y eust une fale faite pour ce sujet & ne manqueraient pas d'enuoyer incontinent deux ou trois de leur gens qui estoient malades, & qui ont encor esté fuiuis de quelques autres. Les Sauuages les visitent à tous propos, & les pressent de paracheuer quelque lieu commode pour passer l'Hyuer, & se garantir des neiges, & des glaces.

Leur charité a secouru cette année plus de 35. malades, dont le Ciel en a pris [73] dix, & outre ces malades, plusieurs Sauuages ont passé les deux ou trois iours en cette maison de misericorde pour s'y faire purger & medicamenter voulans preuenir quelque maladie dont ils se sentoient menacez. Ce n'est pas là encor tout l'exercice de charité de ces bonnes meres, la maison de Dieu fait du bien aux pauvres aussi bien qu'aux malades, plusieurs vieillards, plusieurs femmes & plusieurs enfans leur sont demeurez deux ou trois mois sur les bras pendant l'Hyuer, & fussent morts de miseres sans ce secours, c'est une necessité, mais aussi un contentement de s'espuiser en ces rencontres, comme la plupart de ces pauvres

[72] Noël Tekwerimath, Captain of Sillery, who had gone to the three Rivers during these rumors, begged Father Brebeuf, who was then there, to write to the Hospital Nuns that, as soon as the crops were sown, they were to withdraw to Kebec, and to take with them all the women, children, and old men until his return. This could not be fully carried out; but, when the Nuns left Sillery, all the Savage women came to Kebec, and erected two cabins near the Nuns' house,—one for the men who were working at the building, and the other for the sick, until a ward could be prepared for them; and they did not fail at once to send thither two or three of their people who were sick, and who were afterward followed by some others. The Savages visited them at every opportunity, and urged them to complete the building of a suitable house to enable them to pass the Winter and to be protected against the snow and ice.

Their charity has this year succored over 35 sick, of whom Heaven has taken [73] ten; and, in addition to these sick persons, many Savages have passed two or three days in this house of mercy for the purpose of undergoing purgation, and of taking medicines for the prevention of some disease with which they felt themselves threatened. Even this is not all the charity exercised by these good mothers. The house of God does good to the poor as well as to the sick. Several old men, several women, and several children have remained on their hands for two or three months during the Winter, and would have died of hardship without such assistance. It is a necessity, but also a satisfaction, to spend oneself in such circumstances. As the majority of these poor



gens estoient Chrestiens, ils ont donné vne grande édification aux Religieuses, en voicy quelques actions particulieres.

On a fouuent parlé dans les relations precedentes d'une bonne femme aueugle nommée Helene, sa mort a donné vne fainte approbation aux actions de la vie qu'elle a menée depuis son Baptisme, vn excez peu blafmable la iettée dans le tombeau, se fentant attaquée [74] d'une forte fièvre, elle dist aux Meres Hospitalieres la tristesse que ie ressents voyant la dureté des Algonquins de l'Isle mes compatriotes & le scandale qu'ils donnent aux autres Sauuages par le mespris qu'ils font de la Foy me fera mourir, si i'entre dans leur cabane pour raconter quelque Histoire Sainte, ou pour les imiter [*sc.* inuiter] à prier Dieu, ils se moquent de tous les aduis qu'on leur donne, ils mesprisent la priere comme s'ils estoient independans, de Dieu leur malheur me touche si viuement le cœur, que i'en suis triste iusques au mourir, voila, disoit-elle, la cause de ma maladie. Vn grand Saint dit que toute chose doit auoir sa mesure & sa reigle excepté l'amour qu'on porte à Dieu, cette bonne ame auoit trop de zele et sa ferueur estoit trop pressante, i'auois [*sc.* i'ai], dit-elle vne grande consolation quand ie vay visiter les Sauuages d'icy bas, ils prennent plaisir d'entendre parler de Dieu, ie leur raconte l'Histoire d'Abraham, de Moyse & les autres que i'ay retenues dans l'instruction qu'on m'a donnée (en effet elle estoit aussi sçauante [75] dans les mysteres du vieil Testament, que plusieurs femmes des plus capables de nostre France) ils prennent tous plaisir d'oüyr parler de choses si rauissantes, ils se mettent à genoux tous les soirs, & ils prononce[nt] les prieres tout haut

people were Christians, they gave great edification to the Nuns. Here are some especial actions.

Mention has frequently been made in previous relations of a good blind woman named Helene. Her death has given holy approbation to the deeds of the life that she had led since her Baptism. An imprudence, hardly blamable, brought her to her grave. Feeling herself attacked [74] by a violent fever, she said to the Hospital Mothers: "The sorrow that I feel at seeing the hard-heartedness of the Algonquins of the Island, my countrymen, and the scandal that they give to the other Savages by their contempt for the Faith, will cause my death. If I enter their cabins, to relate some narrative from Sacred History, or to invite them to pray to God, they laugh at all the advice that is given to them; they despise prayer, as if they were independent of God. Their misfortune touches my heart to such an extent, that I am sorrowful unto death. That," said she, "is the cause of my illness." A great Saint says that everything must have its measure and its rule, except the love we bear to God. This good soul's fervor was too zealous, and she was too eager. "I feel much consolation," she said, "when I go to visit the Savages down here. They take pleasure in hearing one speak of God. I relate to them the Story of Abraham, of Moses, and of others, which I have retained in my memory from the instruction given to me" (in fact, she was as learned [75] in the mysteries of the old Testament as many of the most clever women of our France). "They all take pleasure in hearing of such delightful things. They kneel down every night, and repeat their prayers aloud,—each one following me with much modesty. But there is still another

chacun me fuit avec beaucoup de modestie, mais ils m'âquent encor en vn point pour la plupart, c'est que ie voudrois qu'apres leur priere ils gardassent le silence, qu'ils ruminassent ce qu'ils ont dit à Dieu, & qu'il s'endormissent en pësant à luy, or vne bonne quâtité ne laisse pas de parler & de s'entretenir apres qu'ils ont prié Dieu, cela m'afflige vn petit, car ie voudrois qu'ils fissent encor mieux qu'ils ne font.

Elle adioûtoit que depuis qu'elle étoit deuenüe aueugle & qu'elle s'estoit rāgée à la foy, elie auoit tousiours esté trauaillée de quelque maladie, le diable prenoit de la occasion de luy suggerer cette pensée, mais d'où viêt que depuis que ie cōnoy Dieu & que ie l'aime si particulièrement, ie suis tousiours dans les souffrances, & voyla des femmes qui se portent, si bien & qui le m'esprisent? aussi-tost, il [76] luy venoit vne autre pensée c'est l'amour de mon Dieu qui fait cela pour m'esprouer & pour me faire paier mes debtes icy bas, afin que ie ne sois point tourmentée en l'autre vie, voyla comme il traite ses amis, cela luy donnoit des desirs de souffrir, en sorte que ne pouuans ieufner le Carefme, & croyant que les souffrances estoient agreables à Dieu, elle luy disoit si ie ne puis ieufner ie peux endurer, ie vous offre les douleurs de ma maladie.

Ie n'aurois iamais fait si ie voulois rapporter le nombre des prieres que faisoit cette bonne ame, elle auoit vne deuotion amoureuse enuers Nostre Seigneur, elle aimoit cordialement la saincte Vierge, elle s'addressoit souuent à son bon Ange & à saincte Helene dont elle portoit le nom, faisant des colloques avec vn langage qui est bien venu au Ciel, sur tout se voyant charitablement assistée non seulement elle

point, on which most of them fail. I could wish that after their prayer they should keep silent, ponder over what they have said to God, and go to sleep while thinking of him. Now a good many speak and converse together, after having prayed to God. This afflicts me a little, for I would like them to do still better than they do."

She added that since she had become blind, and since she had belonged to the faith, she had always been afflicted with some disease. The devil took the opportunity to suggest this thought to her: "But how is it that since I know God, and love him so thoroughly, I am always suffering, while there are women who are in good health and who think nothing of him?" [76] Another thought came at once to her mind: "It is the love of my God which does this, to try me and to make me pay my debts here below, so that I may not be tormented in the other life; it is thus that he treats his friends." This inspired her with a desire to suffer; therefore, as she could not fast through Lent, and as she believed that suffering was agreeable to God, she said to him: "If I cannot fast, I can suffer; I offer you the pains of my sickness."

I would never have done, were I to repeat the number of prayers that this good soul said. She had an affectionate devotion for Our Lord; she heartily loved the blessed Virgin; she often addressed herself to her good Angel, and to saint Helena, whose name she bore, holding this communion in a language which surely reached Heaven. Above all, when she saw herself so charitably succored, she not only thanked the Mothers who attended her, but she never failed frequently to repeat these words: "My

remercioit les Meres qui la feruoient, mais elle ne manquoit point de dire souuent ces paroles: mon Dieu determinez de ma vie vous estes le maistre; ayez pitié de ceux qui ont pitié de moy, secourez tous ceux qui [77] nous secourent, & fur tout éleuez au Ciel la personne qui a fait bastir cette maison où on reçoit les pauvres malades, éleuez y aussi tous ses amis Minskiteh ainsi soit-il.

Elle auoit vne grande deuotion d'Entendre la saincte Messe, enuoyant aduertir certain iours les bonnes Meres qu'elle se trouuoit si mal qu'elle ne pouuoit aller seule à la Chappelle, on luy respondit qu'elle n'estoit point obligée d'affister à la Messe dans vne si grande maladie, mais deuant que la responce luy fust rendüe deux femmes Sauuages l'estant ventie voir, elle si fist traifner & l'entendit à deux genoux, & pour marque que sa ferueur la soustenoit, ses deuotions finies elle n'en pouuoit plus, tombans en deffillance, si bien qu'à peine la peût-on reporter sur son liect d'où elle disoit à Dieu les iours qu'on ne luy permettoit pas d'aller à la Chappelle, tu sçais bien que ie suis malade, & que ie suis triste de ne pouuoir entrer dans la maison des prieres, & elle prenoit pour lors son chapelet, & se tournant vers l'Eglise le recitoit avec toute l'attention [78] qu'elle pouuoit auoir.

Elle demanda qu'elle opinion auoit le Medecin de sa maladie, on luy dit, qu'il auoit bonne esperance de sa santé, c'est à Dieu fist-elle d'en determiner, qu'il face ce qu'il voudra ie ne feray pas marrie de le voir, comme elle vit que les remedes la tourmentoient sans effect elle en eût auersion, neantmoins elle se [*sc.* les] prenoit disant qu'il falloit obeyr.

Elle estoit dans vne ardeur bruslante la colique la

God, decide as to my life; you are the master. Have pity on those who have pity on me. Assist all those who [77] assist us, and especially take up to Heaven the person who has caused this house to be built, in which the poor sick are received. Take there, likewise, all her friends. *Minoukitech*,—Amen."

She had a great devotion for Hearing holy Mass. When, on a certain day, she sent word to the good Mothers that she felt too ill to go alone to the Chapel, she was told that she was not obliged to attend Mass while she was so sick. But, before the answer reached her, she induced two Savage women, who had come to see her, to drag her there, and she heard it kneeling. And, as it was only her fervor which sustained her, when her devotions were ended she was exhausted, and in a fainting condition, so that they could hardly carry her back to her bed, where she said to God, every day when she was not allowed to go to the Chapel: "Thou knowest well that I am sick, and that I am sad because I cannot enter the house of prayer." Then she would take her rosary, and, turning toward the Church, she would recite it with all the attention [78] in her power.

She asked what opinion the Physician had of her illness, and was told that he had good hope for her recovery. "That is for God to decide," she said. "Let him do as he will; I shall not be sorry to see him." When she saw that the medicines tormented her without effect, she felt an aversion to them; nevertheless, she took them, saying that she must obey.

She was in a burning fever; she sometimes suffered greatly from colic; and, if in her agony any fretful words escaped her, she at once begged pardon,

preffoit quelquefois viuemêt, & si dans ses angoiffes il luy eschapoit quelques paroles de chagrin aussitost elle demandoit pardon, c'est le mal disoit-elle qui parle, ie veux obeyr à Dieu priez-le qu'il aye pitié de moy, c'est chose bien remarquable que iamais sa maladie ne l'empescha d'instruire, & de parler de Dieu à ceux où celles qui la venoient visiter, & mesme encor par fois elle enseignoit quelque chose de sa langue aux meres qui l'affistoient. Elle auoit de grandes affections de mourir Religieuse comme on ne iugeoit pas à propos de luy accorder sa demande, on luy promit pour sa consolation qu'on l'enterrerait [79] aupres de la Mere de sainte Marie, qui est passé de ce monde dans l'estime d'une haute vertu, on luy dist aussi qu'on l'enseuellerait à la Françoisé, cela luy donna une ioye si sensible qu'elle ne se pouoit contenir, elle auoit neantmoins encor un regret c'estoit de mourir deuant que les Sauvages fussent retournez de leur grâde chasse desirât leur témoigner le contentement, qu'elle ressentoit d'auoir embrassé la foy de Iesus-Christ, elle demanda cette faueur à Dieu, qui luy fût accordée: car ayant [arriué] deux iours deuant sa mort, l'estant venuë visiter elle déploya son zele et sa rhetorique, elle se met sur son seant, & les sentant à l'entour de son liët elle leur dit d'une voix ferme, à la bonne-heur que ie vous parle encor une fois deuant ma mort, i'auois désiré cela tres-ardement, ne croyez pas que ie sois triste, quoy que vous me voyez malade & toute mourante, mon cœur est plein de ioye de ce que ie m'en vay au Ciel; ô que ie remercie Dieu de bon cœur de ce que ie suis baptisée & de ce qu'il m'a fait la grace de croire tousiours en luy depuis que ie suis Chrestienne, ie

saying: "It is the disease that is speaking. I wish to obey God. Pray him to have pity on me." It is a very remarkable thing that her illness never prevented her from instructing, and telling of God, those who came to visit her; and even occasionally she taught something of her own language to the mothers who attended her. She had a great desire to die a Nun. As it was not deemed advisable to grant her request, she was promised, for her consolation, that she should be buried [79] near Mother de sainte Marie who had passed away from this world with the reputation of lofty virtue. She was also told that she would be enshrouded in the French manner. This gave her such joy that she could not contain herself. She had, nevertheless, still one sorrow, which was that she might die before the Savages returned from their great hunt. As she wished to manifest to them the content that she felt at having embraced the faith of Jesus Christ, she asked that favor of God, which was granted to her,—for they arrived two days before her death; when they came to visit her, she displayed her zeal and her rhetoric. She raised herself to a sitting posture, and, feeling them around her bed, she said to them in a firm voice: "It is well that I should speak to you once more before I die; I have desired it very ardently. Do not think that I am sad. Although you see me ill and dying, my heart is full of joy because I am going to Heaven. Oh, how heartily I thank God that I have been baptized, and that he has granted me the grace of always believing in him since I have been a Christian! I [80] die with that satisfaction. Be firm in the faith. I will pray to God for you when I shall be in Paradise, so that you may persevere in his Church. Pray to



[80] meurs dans ce contentement là, foyez fermes en la foy, ie prieray Dieu pour vous quand ie feray en Paradis, afin que vous perfeueriez en son Eglise, priez-le auffi qu'il m'ayde à bien mourir. Iay vne consolation toute particuliere de ce que mes bonnes Meres m'ont promis que ie ferois enterrée auprès de la Religieuse qui mourut il y a 3. ans. A ce discours les Sauvages respondirent à leur ordinaire ho, ô, ô, pour marque qu'ils approuuoïent tout ce qu'elle auoit dit, plusieurs lui parlerent en particulier, & tous luy donnant le dernier adieu, s'en retournerent fort satisfaits; Nous sommes grandement fâchez disoient-ils, de la mort de cette bonne femme, elle sçauoit toutes les prieres, elle nous instruïoit & nous parloit souvent de Dieu dans nos cabanes, nous l'aymions tous.

Le Pere Superieur la voyant baïsser notablement luy donna le sainct viatique & en fuite l'Extreme Onction, & luy recommanda de s'occuper tant qu'elle pourroit dans l'amour de celuy qu'elle alloit voir, se sentant affoiblir c'est à ce coup dit-elle, ie me meurs, & ioignant [81] les mains & leuant les yeux au Ciel, elle perdit la parole, mais non pas l'ouïe, si bien que comme on luy suggeroit quelques actes d'Amour & de confiance elle monstroït en ferrant la main des Meres qui l'approchoient, qu'elle prenoit plaisir en ces saintes actions, elle passa au Ciel dans cette douceur, nous laïssant vn riche exemple des bontez de l'esprit diuin. Les Religieuses Hospitalieres qui aimoient vniquement cette bonne femme pour sa vertu luy firent vn seruice le plus solemnel qu'elle[s] peurent, auquel assistèrent les Sauvages qui se trouuerent pour lors à sainct Ioseph.

Le 12. d'Octobre vne autre femme nommée Marie

him also that he may aid me to die a good death. I have a very special consolation in the promise that my good Mothers have made to me, that I shall be buried near the Nun who died 3 years ago." To this discourse the Savages replied, as usual, "Ho, ô, ô," to show that they approved all that she had said. Several spoke to her, individually; and, after they had all bidden her a last adieu, they returned very well satisfied. "We are very sorry," they said, "for the death of that good woman; she knew all the prayers; she instructed us, and often spoke to us of God in our cabins. We all loved her."

The Father Superior, seeing that she was visibly sinking, administered to her the holy viaticum, and afterward Extreme Unction, and recommended her to occupy her mind as much as possible with love for him whom she was about to see. As she felt herself growing weaker, she said, "Now I am dying;" and, clasping [81] her hands, and raising her eyes to Heaven, she was deprived of speech, but not of hearing; so much so, that when some acts of Love and of faith were suggested to her, she showed, by pressing the hands of the Mothers who were near her, that she took pleasure in those holy actions. She thus gently passed away to Heaven, giving us a striking example of the goodness of the divine spirit. The Hospital Nuns, who greatly loved this good woman for her virtue, honored her with the most solemn funeral service in their power, at which the Savages who were then at saint Joseph were present.

On the 12th of October, another woman, named Marie Oukiwichunoukwe, gave up her soul to Our Lord in the same Hospital after an illness of three months, caused partly by the loss of her Christian

8ki8ichun8k8e rendit l'ame à Nostre Seigneur dans le mesme Hôpital apres vne maladie de trois mois, causée en partie pour la perte de son mary Chrestien tué par les Iroquois, sa patience fut insigne, elle brusloit d'un feu qui luy consummoit la langue & le gosier & toute la poitrine, elle dessecha comme un squelet, iamaïs neantmoins elle ne manqua de rendre ses petits deuoirs à Dieu soir & matin, elle n'eust pas [82] crû estre Chrestienne si elle n'eust fait ses prieres, le Pere Superieur là consolant sur ses Angoisses elle s'escria d'une voix fort dolente, ie n'apprehende point la mort, ie ne me fasche point de ce que Dieu ordonnera de moy, mais i'ay des regrets bien sensibles de laisser cette pauvre petite orfeline, (monstrant vne seule enfant qui luy restoit) sans aucun secours, le Pere luy promit qu'il l'aideroit & les Hospitalieres luy firent faire vne petite robe au plustost ce qui consola tellement cette bonne Mere qu'elle embrassa son enfant, avec des tendresses admirables, puis la donnant a vne femme Sauvage luy dit, prèd là pour ta fille & ne l'apporte plus, de peur que cela ne refueille mes douleurs. Quelque temps deuant sa mort, elle demanda à se confesser, ie me suis faschée disoit-elle, ie desire qu'on me face venir un Pere, ce fut la dernière Confession de sa vie, car bien-tost apres elle perdit la parole, ne laissant pas par un signe de ses yeux de tesmoigner qu'elle entendoit ce qu'on luy disoit & qu'elle exerçoit les actes qu'on luy suggeroit, estant encor [83] aux trois Riuieres deuant qu'elle descendist à l'Hôpital, elle dist a un Pere qui la consolait ie m'en vay à saint Ioseph, ie me logeray apres de l'Hôpital, & ie demeureray le reste de mes iours avec les croyans, ie m'approcheray d'Helene

husband, who had been killed by the Iroquois. Her patience was remarkable. She burned with a fire that devoured her tongue, her throat, and all her chest; she became emaciated like a skeleton; nevertheless, she never failed to perform her minor duties toward God, night and morning. She would not have [82] considered herself a Christian if she had not said her prayers. When the Father Superior consoled her in her Sufferings, she exclaimed in a very sad voice: "I fear not death, I do not grieve at what God may order for me; but I feel deep regret at leaving this poor little orphan" (pointing to the only child that was left to her) "without any assistance." The Father promised that he would help her, and the Hospital Nuns made her a little dress as soon as possible, which so consoled the good Mother that she embraced her child with admirable tenderness. Then, giving her to a Savage woman, she said to her: "Take her for thy daughter, and bring her here no more, for fear of reviving my grief." Some time before her death, she asked to be confessed, and said: "I have been angry, and I wish a Father to be brought here." It was the last Confession of her life, for shortly afterward she was deprived of speech; but she failed not to show by a movement of her eyes that she heard what was said to her, and that she performed the acts suggested to her. While she was still [83] at the three Rivers, before coming down to the Hospital, she said to a Father who was consoling her: "I am going to saint Joseph. I will lodge near the Hospital, and will spend the remainder of my days with believers. I will get near Helene, who knows all the prayers" (this was the good woman of whom we have just

qui fçait toutes les prieres (c'est cette bonne femme dont nous venons de parler) elle m'instruiçt profondément, en effect cette bonne femme Aueugle a aidé beaucoup de perſonnes à voir & embrasser la vertu & les verités de noſtre creance.

Vne ieune fille d'une Nation qui tire plus vers le Nord que Tadouſſac, eſtant venuë voir les Sauvages de ce quartier là, tomba malade, on la fiſt apporter de 40. lieuës loin en cét Hoſpital, où elle a demeuré 4. où 5. mois malade, c'eſt choſe eſtrange que cette ame qui auoit touſiours eſté dans la barbarie eſtoit neantmoins doiée d'une douceur ſi aimable qu'on la gouuernoit auſſi facilement qu'un petit enfant, quoy qu'elle euſt des douleurs tres-ſenſibles & tres-ennuyantes, iamais elle ne ſe plaignoit iamais elle ne demandoit rien, elle aggreoit avec vn viſage gay & ſerain tout [84] ce qu'on luy donnoit ſes delices eſtoient de prier Dieu & quoy qu'elle fut debile, elle ne vouloit rien prendre qu'elle n'eueſt entendu la Meſſe, ayant deſir de communier elle ſouffrit beaucoup pour iouiſſe de cette faueur, car eſtant brulée d'une ſoiſ qui la conſommoit elle endura toute la nuit cette peine ſans iamais vouloir prendre vne goutte d'eau, elle en fût ſi foible que cette communion luy ſeruit de viatique. Le Pere Dequen la conſolant apres la Meſſe les Meres ſ'apperceurent qu'elle defailloit, le Pere luy dōne au pluſtoſt l'Extreme-Onction, & ce petit Agneau laué depuis-peu dans le ſang de Ieſus-Chriſt, ſ'en alla avec ſon vray paſteur dans le Ciel.

Vn ieune Attikamegue, c'eſt vne nation qui eſt au Nord des trois Riuieres, auoit trois grandes playes mortelles & vne violente fièvre qui l'oppreſſoit de

spoken); "she teaches me thoroughly." Indeed, that good Blind woman has assisted many to see and embrace the virtue and the truths of our belief.

A young girl, belonging to a Tribe that dwells farther toward the North than Tadoussac, came to see the Savages in that quarter, and fell ill. She was brought from a distance of 40 leagues to this Hospital, where she remained sick for 4 or 5 months. It is a strange thing that this soul, which has always lived in barbarism, should nevertheless have been endowed with a gentleness so lovable that she was managed as easily as a little child. Although her sufferings were very keen and wearisome, she never complained, and never asked for anything. She accepted with a cheerful and serene countenance all [84] that was given to her. Her delight was to pray to God; and although she was very weak she refused to take anything before she had heard Mass, because she wished to receive communion. She suffered much to enjoy that favor, for she burned with a consuming thirst; and she endured the suffering throughout the night, without ever taking a drop of water. She was so weak that this communion served as a viaticum to her. When Father Dequen consoled her after Mass, the Mothers noticed that she was swooning away. The Father administered Extreme Unction to her, as soon as possible; and this little Lamb, lately washed in the blood of Jesus Christ, went to join her true pastor in Heaven.

A young Attikamegue—this is a tribe to the North of the three Rivers—had three deep mortal wounds, and a violent fever that oppressed him from time to time. His severe illness did not rob his soul of peace, nor his countenance of its serenity. For

temps en temps, les grandes maladies ne luy déroboient point la paix de son ame n'y la ferenité de son visage, aux moindres petits seruices qu'on luy rendoit, il tesmoignoit des actions de graces plaines de cœur, comme il n'auoit [85] pas esté profondément instruiçt, sa maladie nous ayant obligé de le baptiser promptemēt, il ne sçauoit que quelques prieres qu'il recitoit si souuent avec son Chappelet, qu'on eust-dit qu'il n'auoit rien au monde de plus cher, en effect si dans son sommeil, son Chappelet luy eschapoit, il n'auoit point de repos, qu'on ne l'eût cherché & qu'on ne luy eust rendu, comme on vit que sa maladie luy donnoit le temps d'estre instruiçt de la Communion, d'ont il n'auoit point encor eu de connoissance, on luy en parla: mais on n'eust pas si-tost entamé ce discours que le voyla en ferueur, il presse a toute-heure ces bonnes Meres de l'instruire, si quelque Sauvage le vient voir, il luy demande s'il est admis à la Communion s'il respond, que ouy, tu sçais donc bien ce que c'est, sied toy là & m'instruy; car ie veux Communier deuant que de mourir, en effect il mourut le lendemain qu'il eût receu son Sauueur.

Vn nommé Charles kxeraſing fils d'une bonne veufue nommée Charitée estoit seul chasseur de sa famille composée de dix personnes, il a esté trois ans [86] malade, enfin s'estant retiré à l'Hospital; iamais on ne l'entendit pleindre, iamais il ne tesmoigna aucune tristesse n'y ennuy de son mal, il estoit tres-bien instruiçt, c'est pourquoy il n'estoit pas besoin de luy remettre en memoire son petit deuoir, il perdit la veuë 8. ou 9. mois deuant son trespas, les douleurs augmentèrent, mais sa patience ne diminua iamais: enfin elles en vindrent à tel point, qu'on ne pensoit

the smallest service rendered to him, he returned the most heartfelt thanks. He had [85] not been fully instructed, because his illness compelled us to baptize him promptly; and he knew only a few prayers, which he recited so often, with his Rosary, that one would think that nothing in the world was dearer to him. Indeed, if during his sleep his Rosary slipped from him, he had no rest until it was searched for and restored to him. As we saw that his sickness allowed him time to be instructed for Communion, of which he had as yet no knowledge, we spoke to him of it. But we had no sooner begun this discourse than he became eager; he pressed the good Mothers at all hours to instruct him. If any Savage came to see him, he would ask him if he were admitted to Communion, and, if he answered in the affirmative, he would say: "Thou knowest well, then, what it is. Sit down and teach me, for I wish to receive Communion before I die." In fact, he died the day after he had received his Savior.

One Charles kwerasing, the son of a good widow named Charit  e, was the sole hunter of his family, consisting of ten persons. He was ill for three years, [86] and finally went to the Hospital. He was never heard to complain; he never manifested any sorrow or weariness on account of his illness. He was very well instructed, consequently it was not necessary to remind him of his minor duties. He lost his sight 8 or 9 months before his death. His sufferings increased, but his patience never diminished. Finally, they became so great that it was thought that he could not endure them for two days without dying; and still he endured them for three full weeks and more. He sometimes pronounced



pas qu'il les peust supporter deux iours sans mourir, & il les endura encor trois semaines entieres & dauantage, il prononçoit par fois le S. Nom de IESVS, comme en criant & en se plaignant dans ses plus grandes pressés: mais aussi-tost qu'on luy parloit de Dieu il s'arrestoit tout court, prenant vn singulier plaisir dans les discours de pieté, & quelquefois il disoit aux assistans, encor que vous m'entendiez crier, ie ne suis pas neantmoins fasché, ie ne suis point las de souffrir, c'est la douleur qui à ses faillies ie veux ce que Dieu veut, c'est à luy d'ordonner de ma vie, il passa de ce monde muni de tous les Sacremens de l'Eglise.

[87] Le 5. d'Auril, vn nommé Alexis Piminaukauich Algonquin, quitta cette vie pour entrer dans vne autre meilleure, & de plus grande durée, ce pauvre garçon estoit d'un naturel assez vif, mais la grace temperoit bien son ardeur, vn an ou environ deuant son trespas s'estant rencontré aux trois Riuieres avec ses camarades qui traittoient avec leur rage ordinaire vn pauvre prisonnier, il se retira doucement d'avec eux, ils se gaussèrent de luy, ils luy osterent son Chappelet le mirent en piece[s], en vn mot ils firent ce qu'ils peurent pour l'induire à tourmenter avec eux ce pauvre miserable, ce ieune homme s'enfuit & se retira dans nostre maison, suppliant le Pere qui estoit-là de luy donner le couuert, & de l'aider à trouuer vne commodité pour retourner avec les croyans de saint Ioseph, le Pere s'y employa, ce bon garçon ne se contentant pas de viure à la façon des Neophytes, qui gagnent le cœur de ceux qui les connoissent tesmoigna vn desir de passer en France, pour apprendre la langue & employer le reste de ses iours

the Holy Name of JESUS as if crying and complaining to him, in his greatest paroxysms; but, as soon as they spoke to him of God, he would stop quite short, taking a remarkable pleasure in pious discourses; and sometimes he would say to the attendants: "Even if you hear me cry out, I am not grieving,—I am not weary of suffering; it is the pain that breaks out. I wish what God wishes; it is for him to dispose of my life." He passed away from this life fortified with all the Sacraments of the Church.

[87] On the 5th of April, one Alexis Piminakwaich, an Algonquin, departed this life to enter into a better and a more lasting one. This poor youth was of a rather passionate nature, but grace tempered much his ardor. A year or so before his death, he encountered at the three Rivers his comrades, who treated a poor prisoner with their usual cruelty; he quietly withdrew from them. They laughed at him, took away his Rosary from him, and broke it to pieces; in a word, they did what they could to induce him to torture the poor wretch with them. The young man fled, and took refuge in our house, begging the Father who was there to give him shelter, and to help him find means to return among the believers at saint Joseph; this the Father undertook to do. This good youth was not content to live in the manner of the Neophytes, who win the hearts of those who know them; he expressed a desire to go to France, to learn the language and to devote the remainder of his days to the service of Our Lord, [88] without marrying. Death overtook him while in that desire, and in the practice of Christian virtues. He was very careful to cleanse his soul in the

au service de Nostre Seigneur [88] sans se marier, la mort le prit dans ce desir & dans l'exercice des vertus Chrétiennes, il avoit un grand soin de purifier son ame dans le Sacrement de Penitence, & de s'approcher de son Sauveur autant de fois qu'on luy permettoit, peut-estre que cet amour luy obtint la grace de ioyr devant son trespas de tous les Sacremens que Dieu a laissez en son Eglise pour le soulagement, & pour la sanctification de ses enfans, & qu'il puisa dans ces diuines fontaines les eaux de grace qui luy donnerent une mort aussi douce que celle d'un petit enfant.

Un autre ieune garçon aagé d'environ 16. ans, nous a laissé des exemples d'une patience de fer, un abcez s'estant formé dans sa teste, & en suite estant devenu paralitique son pauvre corps commença à se pourrir devant que d'estre en terre, les vers luy sortoient par les oreilles, sa peau estoit toute déchirée & ses membres s'en alloient quasi en lambeaux, ie vous laisse à penser de combien de douleurs estoit environné ce pauvre garçon? on ne le pouvoit remuer [89] ny tourner, ny toucher qu'il ne souffrist dans l'extrémité, cependant il ne disoit que deux mots Kitakchsin vous me faites mal, & il le disoit si doucement qu'on eut dit qu'il parloit pour un autre, il n'avoit de l'esprit qu'autant qu'il en falloit pour souffrir patiemment & pour prier Dieu, la vivacité qu'il faisoit paroistre en santé, & qui auroit donné un indice d'une ame colere & impatiente ne parut plus dans sa maladie, sinon pour demander qu'on luy fist dire les prieres que nous enseignons aux nouveaux Chrétiens, ayant esté muni de tout le secours qu'on donne aux enfans de Dieu, il nous quitta chargé des merites d'une riche patience.

Sacrament of Penance, and to approach his Savior whenever he was allowed to do so. Perhaps that love obtained for him the grace of enjoying before his death all the Sacraments that God has bestowed upon his Church, for the relief and sanctification of his children; and he drew from those divine fountains the waters of grace, that gave him a death as peaceful as that of a little child.

Another young boy, about 16 years of age, gave us examples of a patience of iron. An abscess formed in his head, and he afterward became paralyzed; his poor body began to rot before being in the ground; worms came out of his ears; his skin was all torn, and his limbs were falling away almost piecemeal. I leave you to imagine how the poor boy must have suffered. He could not be moved, [89] or turned, or touched without suffering extremely; still, he uttered only two words,—*Kitakouchsin*, “ You hurt me; ” and he said it so gently that one would think he was speaking for some one else. He had only enough sense to suffer patiently, and to pray to God. The vehemence that he had manifested while in good health and which would have indicated a passionate and impatient soul, no longer appeared during his illness, except to ask us to make him say the prayers that we teach to the new Christians. Having been provided with all the help that is given to the children of God, he left us, laden with the merits of a lofty patience.

A woman already aged was carried to the Hospital, there to find her eternal salvation; for, according to all human appearances, she ran the risk of almost certain reprobation if she had not found that refuge. It must be confessed that God exercises a

Vne femme desia aagée fut portée à l'Hospital pour y trouuer son salut eternal, car selon les apparences humaines elle couroit des risques d'une reprobation quasi certaine, si elle n'eust trouué ce refuge, il faut confesser que Dieu exerce vne estrange prouidence, & qu'il tient des voyes tres-cachées sur ce pauvre peuple, les Peres qui sont venus icy des premiers ont veu cette femme mariée [90] à vn Capitaine de grande autorité parmy ceux de sa Nation, elle auoit vne famille grosse & florissante, vne parenté nombreuse, quantité d'alliances, elle a veu de ses yeux toute cette splendeur reduite au neant ne laissant apres foy [de] quantité d'enfans qui luy sont morts qu'une fille aueugle, laquelle ne luy donnoit pas trop de contentement, ces grâds coups dechargez du Ciel sur la teste d'une pauvre femme qui demouroit parmy des impies, lesquels attribuent à nostre creance tous les fleaux, & toutes les calamitez qui accablent les Sauvages depuis qu'ils ont receu la Foy, estoient capables non seulement de luy donner de grandes secouffes, mais aussi de la terrasser & de la perdre de fond en comble si elle n'eust esté secouruë, mais comme elle auoit grandement bien secouru & fortifié ses enfans & ses alliez à l'heure de la mort, ayant vn soin qu'ils mourussent en vrais Chrestiens, nostre Seigneur la voulu prendre en vn lieu où elle fust grandement assistée. Le diable luy liura plusieurs attaques, mais elle auoit cela de bon qu'elle ouuroit aisement son cœur [91] & nonobstant ses tentations elle prioit Dieu fort volontiers, sa bonté luy a accordé à la mort ce qu'elle auoit procuré aux autres, nous laissant dans la croyance qu'elle auoit trouué grace deuant ses yeux.

wonderful providence and that he has mysterious ways for these poor people. The Fathers who first came here saw this woman married [90] to a Captain high in authority among those of his Tribe. She had a large and flourishing family, many relatives, and numerous connections. She saw with her own eyes all this splendor reduced to nothing,—leaving her, out of her many children who are dead, but one blind daughter who did not give her much satisfaction. These heavy blows, falling from Heaven on the head of a poor woman living among the ungodly,—who attribute to our belief all the scourges and calamities that overwhelm the Savages since they have received the Faith,—were sufficient not only to give her great shocks but also to overthrow and destroy her utterly, had she not received succor. But, as she had greatly assisted and fortified her children and relatives at the hour of death, being careful that they should die as true Christians, our Lord chose to take her to a place where she would be greatly assisted. The devil made several attacks upon her, but she had this good trait, that she easily opened her heart; [91] and, in spite of her temptations, she prayed very willingly to God. His goodness granted her at her death what she had procured for others, leaving us in the belief that she had found grace in his eyes.

This house of Charity has not only taken care of grown persons, but has also aided the smallest children,—with this additional burden in New France, that the mothers must be fed and lodged while their children are being attended to, for they do not leave them out of their sight. These poor women, while watching the sufferings of those who are dearest to

Cette maison de Charité n'a pas eu soin des grandes perfonnes feulement, mais elle a foulagé les plus petits enfans avec cette charge qui eft de furcroift en la Nouvelle France qu'il faut nourrir & heberger les meres pendant qu'on fecourt leur enfans, car elles ne les quittent point de veuës, ces pauvres femmes voyant fouffrir ce qu'elles ont de plus cher passeront les iournées entieres fans dire vn feul mot fi on ne leur parle, les ennuifageant avec des tendreffes affligeantes, elles mefmes les enfeueliffent & les portent en la Chappelle en attendant qu'on les mettent en terre, fe tenant par force vn long-temps deuant l'Autel à prier Dieu. Vne Religieufe fe perfuadant vn iour que ces bonnes meres prioient pour leur enfans leur dift, vous n'avez que faire de prefenter vos prieres à Dieu pour ces petits innocens, ce font [92] des Anges deuant fa face, nous le fçauons bien, respondent-elles, c'eft noftre ioie que nos enfans ne fentent point le feu deuant que d'aller au Ciel nous penfons aux contentemens qu'ils ont, & nous les fupplions en noftre cœur de fe fouuenir de nous aupres de Dieu.

Comme on faifoit tous les foirs les prieres à l'Hofpital, où les Sauvages voifins fe trouuoient quatre ou cinq femmes eftât reftées apres les autres dirent à la Mere qui vouloit efteindre les cierges de la Chappelle, attend vn petit, ma Mere, nous n'auons pas acheué nos prieres, aujourd'huy on a enterré vne femme Chreftienne, nous voulons prier Dieu pour elle, leur deuotion dura vne bonne heure, ces actions confolent bien fort ces bonnes ames qui recueillent dès cette vie le fruit de leur charité, ayât veu de leurs yeux quantité de faintes actions qui fe font faites dans leur Hofpital.

them, will pass entire days without saying a word if they be not spoken to, looking at them with distressful tenderness. They themselves enshroud them, and carry them to the Chapel until such time as they can be buried, forcing themselves to remain for a long time before the Altar, praying to God. A Nun thought one day that these good mothers were praying for their children and said to them: "You need not offer your prayers to God for these little innocents; they are [92] Angels before his face." "We know it well," they replied; "it is a joy to us that our children do not feel the fire before going to Heaven. We think of their happiness, and beg them in our hearts to remember us before God."

The prayers were said every night at the Hospital, and the Savages of the neighborhood were present. Four or five women, who remained after the others, said to the Mother who wished to extinguish the tapers of the Chapel: "Wait a little, my Mother; we have not finished our prayers. To-day they have buried a Christian woman; we wish to pray to God for her." Their devotions lasted a good hour. Such actions comfort these good souls, who reap the fruits of their charity in this life; for they have seen with their own eyes very many holy actions that have been performed in their Hospital.

Several persons have been baptized,—among others, an Old Man who passed the Winter there, and who displayed an extraordinary fervor in learning the mysteries of our belief, and in committing to memory the prayers [93] and exercises of a true Christian. He was never tired of saying and repeating them continually. Finally, his assiduity and



On a baptisé plusieurs personnes, entre autre[s] vn Vieillard y ayant passé l'Hyuer monstra vne ferueur extraordinaire à apprendre les mysteres de nostre creance & a faire entrer dans sa memoire les prieres [93] & l'exercice d'un vray Chrestien, il ne se lassoit point de les dire & redire incessamment, enfin son assiduité & sa diligence luy obtindrent vne faueur dont il n'en cognoistra la beauté qu'au Ciel.

D'autres ayant appris que Dieu aggreoit qu'on luy presentaît les premices de toutes choses, prirent les plus beaux faisceaux d'espics de leur Bled-d'Inde, que nous leur aidons à cultiuer, & les allerent presenter sur l'Autel avec plus de cœur que de compliments.

Les petites filles Sauvages voisines de l'Hospital vont visiter souuent les Religieuses, les suppliant de les instruire, on leur faict reciter le Catechisme, on les interroge, on les fait prier Dieu, & il y en a de si constantes qu'il les faut plustost reprendre d'estre importunes que de manquer de diligence, comme les Religieuses donnoient certain iour quelque petite recompense à celles qui auoient bien retenu ce qu'on leur auoit enseigné, & qu'on vouloit aussi presenter quelque chose à leur compagnes, elles repartirent, fort bien, interrogez-nous & nous demandez comme aux autres, & [94] si nous difons bien nous prendrons vos prefens.

Voila en quoy ces bônes Religieuses se sont occupées cette année voila leur exercices outre leur fonctions ordinaires dont elles s'acquittent sainctement, si le deffaut des petits soulagemens qu'on a en France, si la pauvreté & la difette, si les incommoditez d'un nouveau pays aide à faire des saincts, elles y auront bonne part.

diligence obtained for him a favor whose value he will recognize only in Heaven.

Others, having learned that God was pleased that the first fruits of all things should be offered him, took the finest sheaves of ears of their Indian Corn, which we help them to cultivate, and offered these on the Altar, with more heart than compliments.

The little Savage girls who live in the neighborhood of the Hospital frequently visit the Nuns, and beg them to instruct them. They are made to recite the Catechism, they are questioned, and are taught to pray to God; and some of them are so persevering in this that they have to be reprov'd more for being importunate than for want of diligence. The Nuns one day gave a slight reward to those who had well remembered what they had been taught, and also wished to present something to their companions; the latter replied: "Very well. Question us and ask us, as you have done the others; and, [94] if we answer well, we will take your presents."

Thus have these good Nuns occupied themselves this year; such has been their practice, in addition to their ordinary duties, which they perform in a saintly manner. If the absence of the petty comforts that one has in France, if poverty and privations, if the inconveniences inseparable from a new country, contribute to the making of saints, they will have a goodly share thereof.

## CHAPITRE VII.

## DU SEMINAIRE DES VRSULINES.

L'ARRIUÉE des vaisseaux à augmenté la ioye de ce petit seminaire luy rendant saines & sauves deux braues Vrsulines qui se font moquées aussi bien que les autres des dangers de la mer, & qui pour toutes les fatigues d'un long voyage n'ont jamais tourné la teste en arriere, le choix de ces deux bons subiects à esté [95] fait par Monseigneur l'Archeuesque de Tours, lequel estant supplié par la Supérieure du petit Couuent de Kebec, de leur enuoier du renfort douta quelque temps s'il confiroit aux longs dangers de l'Ocean des filles qui viuoient icy dans l'affurance, mais voyans que le chemin estoit desia frayé & qu'il ne pouuoit sans quelque reproche de sa bonté refuser vne demande si raisonnable & si sainte, n'estant pas bien seant de laisser vn tel ouurage imparfait, il y voulut luy mesme contribuer ses soins & ses affections. Il se transporte en la maison des Vrsulines de Tours il écoute celles qui auoient plus de feu & plus de zele pour cette mission, & apres les auoir diligemment & saintement examinées, il donne la Benedict[i]on à sœur Anne de sainte Cecile & à sœur Anne de Nostre Dame, & pour tesmoignages des desirs qu'il à de soustenir ce petit seminaire, il fait conduire ces deux bonnes filles dans son propre Carosse iusques à Poitiers, ses affections ne se renferment pas dans l'enceinte de son Diocese, son cœur est

## CHAPTER VII.

## OF THE URSULINE SEMINARY.

THE arrival of the ships increased the joy in this little seminary, for they brought to it safe and sound two brave Ursulines, who, like the others, scorned the dangers of the sea, and, in spite of all the fatigues of a long journey, never looked back. The choice of these two worthy persons was [95] made by Monseigneur the Archbishop of Tours, who on being requested by the Superioress of the little Convent of Kebec to send them a reinforcement, doubted for some time whether he should expose, to the continued dangers of the Ocean, girls who lived there in security. But, seeing that the road was already opened, and that he could not, without reproach to his own goodness, refuse so reasonable and so holy a request,—for it would not have been fitting to leave such a work unfinished,—he himself wished to contribute thereto his care and his affections. He went to the house of the Ursulines of Tours, listened to those who had the most ardor and zeal for that mission, and, after having diligently and holily questioned them, he gave his Blessing to sister Anne de sainte Cecile and sister Anne de Nostre Dame. And, as evidence of his desire to support this little seminary, he caused these two good maidens to be conveyed in his own Carriage to Poitiers. His affections are not bounded by the limits of his Diocese,—

plus grand que le Iardin de la France, il fait esperer aux pauvres [96] Sauvages vne partie de ses bontez; mais difons deux mots de l'employ de ces bonnes Ames.

Les Vrfulines ont de petites écolieres Françoises elles en ont auffi de pensionnaires & le pais se peuplant dauantage augmentera leur employ, elles ont des feminaristes fedentaires, elles en ont de passageres tirées des cabanes des Sauvages, leurs grilles sont par fois visitées des nouveaux Chrestiens & des bons Neophytes qui les vont voir pour entendre parler des choses du Ciel, il y a des filles en cette maison qui parlēt Algonquin, d'autres qui parlent Huron, elles honorent Nostre Seigneur en plusieurs langues, & sa bonté leur donne occasion de debiter la science qu'il leur à départies leur enuoyant des personnes qui apprennent par leur moyen à le connoître & à l'aimer.

Cette année vne feminariste qui auoit desiré ardemment d'estre Religieuse est passée de cette vie dans vne meilleure elle se nommoit Agnes Chabseketchich ses parens l'ayant retirée du seminaire pour se feruir de son petit trauail comme [97] elle estoit desia grāde, il arriua qu'en nauigeant dans leurs petits canots elle trouua [*sc. tomba*] dans la grande riuiera son beau frere; l'ayāt apperceuë se iette à l'eau & la retire de la mort car elle couloit desia à fonds, il sauua auffi ses compagnes qui estoient dans le mesme naufrage, or comme on ne rechauffe point cette pauvre fille que le froid d'une saison desia bien rude auoit portée à deux doigts du trépas elle ne fist que traifner iusques enuiron les festes de Noël qu'elle prit vne nouvelle naissance en Paradis, elle donna beaucoup dedication aux Sauvages dans le peu de

his heart extends beyond the Garden of France; he leads the poor [96] Savages to hope for a share of his benevolence. But let us say a few words as to the manner in which these good Souls employ themselves.

The Ursulines have little French girls as pupils; they also have some as boarders; and, as the country becomes more settled, they will have more occupation. They have resident and transient seminarists, taken from the cabins of the Savages. Their grated parlors are sometimes visited by the new Christians and by the good Neophytes, who go to visit them, to hear about matters relating to Heaven. There are sisters in this house who speak Algonquin, and others who speak Huron. They honor Our Lord in several tongues, and his goodness gives them an opportunity of spreading the knowledge that God has bestowed on them by sending them persons who learn by their means to know and love him.

This year, a seminarist who had ardently desired to become a Nun passed from this life to a better one. Her name was Agnes Chabwekwechich. Her parents had withdrawn her from the seminary to make use of her for light work, as [97] she was already grown up. It happened that, while paddling in one of their little canoes, she fell into the great river. Her brother-in-law, who saw her, jumped into the water and saved her from death as she was about to sink to the bottom. He also saved her companions, who were wrecked at the same time. Now as they did not warm this poor girl, whom the cold of an already severe season had brought within two finger-lengths of death, she lingered only until about Christmastide, when she was born to a new life in

temps qu'elle fût avec eux, comme elle auoit vne belle voix, elle leur chantoit des Cantiques spirituels qu'on luy auoit appris au feminaire, elle se rendoit obeïssante & sa deuotion agreoit extremément à ces bons Neophytes, quand ceux qui l'assistoient luy eurent annoncé la nouuelle de sa mort voyans la rigueur de sa maladie, elle rentra dans soy-mesme puis tirans vn profond soupir, *helas ie voudrois bien dit-elle me pouuoir Confesser, ie ne sens rien qui me presse la conscience, [98]* mais ie souhaitterois bien fort neantmoins d'estre assistée par quelque Pere, il n'y auoit pas de moyen pour lors, car ses parens l'auoient menée avec eux dans leurs grandes chasses, vn ieune François qui accompagnoit cette escoliade de Sauuages Chrestiens, pour apprendre leur lãgue s'en reuint si édifié & si estonné de tous tant qu'ils estoient, & notamment de la belle mort de cette ieune seminariste qu'il en consola bien fort tous ses parës qui nous l'ont raconté, elle produisoit des actes de douleur d'auoir fâché Dieu, mais avec des tendresses si grandes, que les Sauuages en estoient touchés, elle auoit tousiours en main & deuant ses yeux son liure de prieres: car elle lisoit fort bien & quand sa veuë vint à s'affoiblir elle se seruoit de son Chapelet pour entretenir ses petites deuotions, ses parens enterrent avec elle son liure & son Chapelet pour marque de sa pieté & de l'amour qu'elle auoit enuers Dieu, & enuers la sainte Vierge. Comme on leur demandoit s'ils n'auoient point de regret de sa mort non dirent-ils, elle est trop bien morte nous la croyons bien-heureuse, [99] il ne faut pas s'attrister de son bon-heur, c'estoit vn excellent esprit, Dieu luy à accordé de mourir vierge comme elle l'auoit désiré,

Paradise. She greatly edified the Savages, during the short time that she was with them. She had a fine voice, and would sing to them Hymns that she had learned at the seminary. She was always obedient, and her devotion gave great pleasure to those good Neophytes. When those who attended her saw how severe was her illness, and informed her that her death was near, she communed with herself, and, heaving a deep sigh, said: "Alas! I would be very happy if I could make my Confession. I feel nothing that troubles my conscience, [98] but I would like very much to be assisted by a Father." This was impossible, at the time, for her parents had taken her with them on their great hunt. A young Frenchman, who accompanied this band of Christian Savages for the purpose of learning their language, came back so edified and so astonished by what he saw of all of them, and especially by the beautiful death of this young seminarist, that he gave great consolation to all her relatives, who told us of it. She uttered acts of sorrow for having offended God, but with such affection that the Savages were touched by it. She always kept her prayer book in her hands, and before her eyes, for she could read very well; and, when her sight grew weak, she made use of her Rosary to perform her minor devotions. Her parents buried her book and her Rosary with her, as a mark of her piety, and of the love that she had for God and for the blessed Virgin. When they were asked whether they did not feel regret for her loss, they replied: "No, she died too good a death; we think her happy, [99] and we should not regret her happiness." She had an excellent mind. God allowed her to die a virgin, as she had desired,



nonobstant qu'elle eust esté recherchée de quelque François & de quelques Sauvages.

Vne bonne femme Chrestienne ayant eu deux filles d'une ventrée demandoit il n'y à pas long-temps à vn des Peres de nostre Compagnie si les Meres Vrfulines ne voudroient pas bien prendre l'un de ses enfans, n'ayant pas le moyen de les nourrir tous deux, le Pere luy repartit qu'il estoit trop petit n'estant encore qu'au maillot, il est vray respondit-elle que les Religieuses n'ont point de lait, mais elles ont tant de charité & tant d'esprit qu'elles trouueront bien le moyen de luy fauuer la vie, elles disoit cela à mon aduis à raifon que les Vrfulines ont eu avec elles trois petites orphelines auxquelles il falloit quasi faire l'office de nourrices; Il y en à vne autre qui n'a que trois ans & qui a esté trois mois de l'année percluse de tous ses petits membres, si bien qu'elle n'auoit que la langue libre, vous diriez que la raifon [100] à notablement preuenu le temps qu'elle se decouure és autres enfans, & que les benedictions du Ciel luy ont esté données en abondance, elle a esté vouée à Dieu par son Pere, & par sa Mere dès sa premiere naissance, il n'y à rien de si obeyssant rien de si complaisant c'est vne humeur composée de sucre & de miel tant elle est douce, ce qui n'a pas peu seruy pour foulager les peines de ses maitresses, car il falloit qu'ils la tinssent quasi iour & nuit sur leurs bras, lors que ses douleurs plus pregnantes luy tiroient les larmes des yeux, si on luy disoit c'est assez pleuré, priez Dieu, elle se mettoit à chanter *l'Aue Maria*, où quelque autre priere, il arriua que l'une de ses maitresses fut contrainte de la leuer quatre fois pour vne nuit, le lendemain matin on luy dit Charité, c'est

although she had been sought in marriage by a Frenchman and by some Savages.

A good Christian woman, who had two girls at a birth, asked one of the Fathers of our Society not long ago whether the Ursuline Mothers would not take one of her children, as she had not the means of supporting both. The Father replied that it was too young, being still but in swaddling clothes. "It is true," she said, "that the Nuns have no milk; but they have so much charity and wisdom that they will be sure to find some way of saving its life." She said this, I believe, because the Ursulines have had with them three little orphans for whom they have had almost to perform the duty of nurses. There is another, who is only three years old, and who was for three months of the year crippled in her little limbs, so that only her tongue was free. You would think that in her reason [100] had greatly anticipated the time when it manifests itself in other children, and that Heaven's blessings have been showered on her in abundance. She was dedicated to God by her Father and Mother, from the moment of her birth. No one can be more obedient or more obliging. Her disposition is one of sugar and honey, so sweet is she. This has served not a little to lighten the trouble of her mistresses, for they had to keep her in their arms night and day. When her more violent pains brought tears to her eyes, if they said to her, "You have cried enough; pray to God," she would begin to sing the *Ave Maria*, or some other prayer. It happened that one of her mistresses was compelled to raise her four times in one night. On the following day they said to her: "Charité"—that is her name,—"you have given much trouble to your

ainfi qu'elle fe nomme, vous auez bien donné de la peine a voftre mere, il eft vray dit-elle mais m'a mere eft bien patiente, elle ma fait comme elle feroit à Iefus, cette enfant qui n'a que trois ans fait plusieurs actions qui la font admirer, les Meres ne chantent quafi rien au Chœur que cette petite innocente [101] ne retienne quelque verfet, variant les champs [*sc.* chants] & les entonnans auffi gentiment qu'une grande perfonne, cela confole bien fort ces bonnes Religieufes de voir de fi gentilles inclinations en des Sauuageons fi peu cultuez depuis tant de fiecles.

Comme les Seminariftes fedentaires font vefteûs à la Françoisfe, demeurant avec les Pensionnaires Françoises, on tafche par fois de leur donner de l'émulation, on en a fait communier cette année vne petite bande d'vnes & d'autres, vne Maiftrefse a pris foin des Françoises, & vne autre a pris le foin des filles Sauvages, elles ont employé fix femaines à les inftruire & à les difpofer plus particulièrement à cette premiere Communion, ces enfans firent paroiftre tant d'affection & tant de ferueur que ces bonnes meres en eftoient dans l'eftonnement, les voyant concevoir & goufter les chofes de Dieu d'une façon toute particuliere, i'aduouë, difoit la Mere Superieure que les interrogeant pour reconnoiftre fi elles eftoient capables de recevoir ce pain celefte, qu'elles [102] ont furpaffé mon attente, les voyant inftruites & touchées au delà de mes efpérances, le temps de leur Communion approchant, leur Maiftrefse voyant que leur defir augmentoit, leur dit qu'il leur manquoit encor quelque chofe pour plaire à celui qu'elles vouloient recevoir, ces pauvres petites creatures fe croyans quafi rebutées demandoient en pleurant ce qu'il falloit

mother." "It is true," she said; "but my mother is very patient; she did for me what she would do for Jesus." This child, who is only three years old, does many things which cause her to be admired. The Mothers hardly sing anything in the Choir, of which this little innocent [101] does not remember some verse, varying the airs, and intoning them as pleasingly as a grown person would. It is a great consolation for these good Nuns to see such sweet dispositions in Wildings, that, for so many centuries, have received so little cultivation.

As the resident Seminarists are clothed like the French, and reside with the French Boarders, attempts are sometimes made to excite emulation among them. A small party of both were prepared for communion this year. One Mistress had charge of the French girls, and another of the Savage girls. They took six weeks to instruct them, and to give them special preparation for this first Communion. These children manifested such affection and such fervor, that the good mothers were astonished when they saw them understand and relish the things which relate to God in a very special manner. "I admit," said the Mother Superior, "that, when I questioned them to see whether they were fit to receive that celestial bread, they [102] surpassed my expectations; I found them instructed and impressed, beyond my hopes." As the time for their Communion drew near, their Mistress, observing that their desire increased, told them that they still lacked something in order to please him whom they wished to receive. The poor little creatures considered themselves almost refused, and asked with tears what they had to do. They were told of a general

donc faire, on leur parle d'une Confession generale qui ne pouvoit pas estre de beaucoup d'années, non seulement pour ce qu'elles font encor ieunes, mais par ce qu'il n'y a pas long-temps qu'elles font baptisées, on les instruit là dessus, elles s'y comportent en personnes meures & touchées de Dieu, se confessans avec beaucoup de tendresse, & avec beaucoup de ressentiment de leurs pechez, s'estant ainsi disposées elles vont trouver leur Maistresse & luy disent il, n'y a plus rien dans nostre cœur, tout le mal en est dehors, c'est à ce coup que Iesus y viendra, on leur accorde ce qu'elles auoient tant demandé & tant attendu, de verité Nostre Seigneur ne fait point de distinction [103] du Barbare ou du Grec, il agit en ce Sacrement, selon la disposition de nostre cœur, ces petites ames en firent paroistre les effects: pleust à Dieu, disoit l'une que celui qui m'est venu voir demeurast tousiours avec moy, ô que j'ay ressenty vn grand desir de iamais ne l'offenser, disoit l'autre, fut-il ainsi, adioustoit sa compagne, que iamais plus ie ne retournerasse aux cabanes des Sauvages, j'ay trop peur de fascher Dieu.

A peine auroit-on creu que les filles Sauvages se d'eussent iamais assujettir à tous les exercices d'une Classe comme font les Françoises, on n'eût iamais pensé dans les premiers commencemens qu'il eust fallu parler de correction à des enfans qui iamais n'en reçoient de leurs parens, cela se fait neantmoins & avec fruit, & maintenant elles s'y accoustument soit par l'exemple des Françoises, soit que leur esprit se rende petit à petit plus souple. La Mere Superieure en ayant veu quelqu'une commettre une faute, recommanda à sa Maistresse d'en tirer le chastiment, la

Confession which could not cover many years,—not only because they were still young, but also because they had not long been baptized. They received instruction on this point, and behaved as persons of mature age and moved by God,—confessing their sins with much feeling, and with a great detestation of their errors. Having done this, they went to their Mistress and said to her: “There is nothing left in our hearts; all evil has gone out of them. Now Jesus will come to them.” They were granted what they so earnestly desired and awaited. In truth, Our Lord makes no distinction [103] between the Barbarian and the Greek; he acts in this Sacrament according to the dispositions of our hearts. These little souls manifested the effects thereof. “Would to God,” said one, “that he who has come to visit me would always remain with me.” “Oh, what a great desire I felt never to offend him!” said another. “Would that I might never return to the cabins of the Savages,” said her companion; “I am too afraid of offending God.”

One would hardly have believed that Savage girls could ever subject themselves to all the restraints of a Class, as the French girls do. One would never have thought that, at the beginning, it would be necessary to speak of correction to children who never receive any from their parents. It is done, nevertheless, and with good effect; and now they are becoming accustomed to it, either through the example of the French girls, or because their minds are gradually becoming more pliant. The Mother Superior saw one commit a fault, and advised her Mistress to chastise her for it. The poor child showed that she was more contrite and more afflicted

pauvre enfant se monstra plus contrite & plus affligée [104] de sa faute que de la peine, elle se vint ietter aux pieds de la Supérieure apres la correction avec des regrets si sensibles qu'il la fallu[t] consoler.

Comme on disoit certain iour aux Seminaristes que les corps des bien-heureux auroient d'autant plus de gloire qu'ils auroient souffert ça bas avec plus de patience & que la grandeur des souffrances feroit la mesure de leur beauté: Voyla qui va bien, répondirent-elles, les Sauvages feront donc bien releuez au Ciel, car ils souffrent beaucoup notamment pendant l'Hyuer, cela nous donne enuie d'estre malade, afin d'endurer dauantage pour auoir plus de gloire, elles offrent à Nostre Seigneur leurs petits trauaux & leurs petites peines, elles dressement leurs pensées & leurs intentions auant que de commencer leurs petits ourages, que si la chose est penible, elles s'arrestent par fois vn peu de temps pour faire vne petite priere, & vne petite eleuation de cœur au Ciel, elles passent encore plus auant, car pour entretenir cette ferueur, il y en a tousiours quelqu'une qui reueille les autres [105] s'escriant tout haut, faisons tout pour l'amour de Nostre Seigneur, mes sœurs, faisons tout pour son amour, cette deuotion les tire petit à petit de la paresse & de la liberté qui n'est que trop naturelle aux Sauvages.

Deux Seminaristes ayant esté enuoyées en quelque endroit, & s'estant arrestées plus de temps qu'il n'en falloit pour la commission qu'on leur auoit donnée, ne respondoient rien à leur Maistresse qui les tançoit, iusques à ce qu'elle leur vint à demander à quoy elles auoient employé leur temps, nous nous sommes arrestées, dirent-elles, à penser & à parler des souffrances

[104] on account of the fault than of the punishment. After being punished, she threw herself at the feet of the Superioress with such manifest regret that she had to be consoled.

The Seminarists were told one day that the bodies of the blessed will be all the more glorious, the more patiently they have suffered here below; and that the extent of their sufferings will be the measure of their beauty. "That is a good thing," they replied. "Then the Savages will occupy a high place in Heaven, for they suffer greatly, especially in Winter. This makes us wish to be ill, so as to endure more and have greater glory." They offer their petty tasks and troubles to Our Lord; they arrange their thoughts and their intentions before beginning their little tasks. If these be difficult they sometimes stop a moment to say a short prayer, and to uplift their hearts to Heaven for a little while. They even go further; for, to maintain this fervor, there is always one of them who arouses the others [105] by calling aloud: "Let us do everything for the love of Our Lord, my sisters; let us do everything for his love." This devotion gradually cures them of the sloth and freedom that are only too natural among Savages.

Two Seminarists who had been sent somewhere, and who had remained away longer than was necessary for executing the commission that had been given them, replied not a word to their Mistress who reprimanded them, until she asked them how they had employed their time. "We stopped," they said, "to think and speak of the sufferings of the Son of God; for it is very wonderful that he should have made himself man, in order to suffer and to repay his Father. He has great love for mankind,



du Fils de Dieu, car cela est bien estrange qu'il se soit fait homme pour endurer, & pour payer son Pere; il aime bien les hommes, puis qu'il a tant pâty pour leurs pechez, ie pense souuent à cela pendant la Messe, disoit l'une des deux: & moy, disoit l'autre, i'y pense aussi, & ie me donne à luy, & ie le prie qu'il dispose de moy comme il voudra.

Ie n'aurois pas pensé que les Sauvages fussent si constans à prier pour quelques [106] personnes quand ils l'ont entrepris, vne ieune fille aagée, peut-estre de douze ans disoit au Pere qui est retourné cette année de France, il ne s'est passé iour que ie n'aye prié pour toy, le Pere ne la croyant pas, luy demande ce qu'elle disoit à Dieu, aussi-tost sans broncher, elle luy dist promptement, voicy comme ie luy parle: Mon Dieu ayez pitié de nostre Pere, conferuez-le, empeschez qu'il ne fasse naufrage par vn trop grand vent, ou par de trop grandes vagues, menez-le en son pays, & le ramenez, vous pouuez-tout: Voyla toute sa Rethorique qui vaut mieux que celle de Cicéron.

Il y a vne ieune Seminariste qui n'a point manqué depuis trois ans de prier Dieu à la sainte Communion pour Madame de la Peltrie Fondatrice du Seminaire, les autres font le mesme pour les personnes qui leur font du bien en particulier dont ont leur donne auis; mais à propos de Madame de la Peltrie, quand ces petites plantes la virent de retour au Seminaire, apres quelque sejour qu'elle a fait à Montreal, elles ne pouuoient contenir leur ioye, c'est bien pour [107] lors qu'elles la regardoient pour leur vraye Mere qui les a tousiours bien cheries & bien-aimées: Or ce n'est pas seulement à l'endroit de ces ieunes enfans que ces bonnes meres employent leur zele, des femmes

since he suffered so much for their sins." "I often think of it during Mass," said one of them. "And I," said the other, "think of it also, and give myself to him, and beg him to do with me as he wills."

I would not have thought that the Savages could be so constant in praying for [106] persons, when they have undertaken to do so. A young girl, about twelve years of age, said to the Father who returned this year from France: "Not a day passed that I did not pray for thee." The Father, who did not believe her, asked her what she said to God. At once, without hesitation, she promptly replied: "I speak to him in this way: 'My God, have pity on our Father; preserve him, and save him from being wrecked by too stormy winds, or too heavy waves. Take him to his own country, and bring him back to us. You can do all things.'" That is all her Rhetoric, which is better than that of Cicero.

There is a young Seminarist who has not failed for three years to pray to God, at holy Communion, for Madame de la Peltrie, the Foundress of the Seminary. The others do likewise for the persons who are especially kind to them, of whom they are told. But, with respect to Madame de la Peltrie, when these young plants saw her return to the Seminary after a short stay in Montreal, they could not contain their joy. Then, indeed, [107] they looked upon her as their true Mother, who had always cherished and loved them. Now it is not only in the direction of these young children that the good mothers display their zeal. Grown women, and even other persons, visit them in their grated parlor, and beg them for instruction. Others leave their daughters there as if on deposit, for several months, while they are away

toutes faites, & mesme encor d'autres personnes les vont visiter à leurs grilles, & les supplient de leur donner quelque instruction: d'autres laissent leurs filles comme en depost pendant quelques mois qu'ils vont faire leurs grandes chasses, ce qui les accommode entierement, car ils n'ont point la peine de les traifner apres eux dans les bois, ils sont bien aiseux que leurs enfans ne souffriront ny la faim, ny le froid pendant qu'elles seront avec ces bonnes meres, & ce qui vaut mieux que tout le reste, ils se resioüissent de ce qu'on leur apprend le chemin du Ciel, vne pauvre femme voulant à ce propos laisser sa fille avec les autres, cét enfant ne peust demeurer si long-temps esloignée de sa mere, elle pleure, elle s'affige, bref on la renuoye à ses parens; La mere s'en attristant, disoit, ma fille n'a point d'esprit, i'esperois qu'elle m'ëseignerait ce qu'elle [108] auroit appris aupres de ces bonnes Meres pendant cét Hyuer, & me voila frustrée de mon attente: Vne autre sienne parente disoit à l'enfant; pleust à Dieu que ie fusse en aage d'estre avec les Religieuses, i'aurois plus d'esprit que toy, car ie ne les quitterois pas que ie ne fusse instruite: pour conclusion ces deux bonnes femmes se rendirent assiduës cinq ou six semaines pour venir entendre parler de la doctrine de Iesus-Christ, & puis il fallut fuiure ceux qu'elle[s] ne pouuoient quitter.

Vne autre femme baptisée depuis quelques années s'en alla exprez chez les Meres & demanda qu'on l'instruisit du mystere du tres-sainct Sacrement, i'ay esté long-temps absente de sainct Ioseph, disoit-elle, ie ne me suis point trouuée aux instructions, i'ay perdu la memoire de ce que ie dois sçauoir, à chaque article que luy expliquoit la bonne Mere qui luy fut

on their great hunts. This suits them admirably, for they have not the trouble of dragging them after them in the woods. They are very sure that their children will suffer from neither hunger nor cold while with those good mothers; and, what is better than all the rest, they rejoice because they are taught the road to Heaven. A poor woman wished, on that account, to leave her daughter with the others; the child could not remain so long away from her mother,—she cried, she grieved, until finally she was sent back to her parents. The mother was sorry for it, and said: “My daughter has no sense. I hoped that she would teach me what she [108] would have learned from the good Mothers during the Winter, and now I am disappointed in my expectations.” Another, a relative of hers, said to the child: “Would to God that I were of an age to remain with the Nuns. I would have more sense than thou, for I would not leave them until I had been taught.” To conclude, these two good women went assiduously, for five or six weeks, to hear the doctrine of Jesus Christ explained to them, and then they had to follow those whom they could not leave.

Another woman who had been baptized for some years went to the Mothers on purpose to ask for instruction in the mystery of the most holy Sacrament. “I have been away from saint Joseph a long time,” she said; “I have not been present at the instructions, and have forgotten what I should know.” As each article was explained to her by the good Mother who was appointed to be her mistress, she would say: “That is exactly what was taught me. I have no sense; I cannot remember what I am told. Truly thou givest me pleasure; I thank

donnée pour maitresse, voila iustement ce qu'on m'a-  
uoit enseigné, ie n'ay point d'esprit, ie ne sçauois re-  
tenir ce qu'on me dit, en verité tu me fais plaisir, ie  
te remercie, ah [109] que i'estois affligée autre fois,  
adioutoit-elle quand quelqu'un de mes enfans venoit  
à mourir; ie ne pouuois me consoler en façon du  
monde, mais depuis que ie suis baptisée ie n'ay plus  
ces ennuis, car ie d'y en mon cœur, Dieu à de l'es-  
prit, il est bien sage, il est bon, il sçait tout ce qu'il  
fait, peut-estre qu'il voit de loin que si mon enfant  
vuiroit plus long-temps il ne croiroit plus en luy &  
qu'il feroit brulé, voila pourquoy il le prend de bonne  
heure, laissons le donc faire: car mon enfant n'est  
pas mal d'estre avec luy, quand i'en voy mourir quel-  
qu'un, ie d'y ô Dieu, détermine de moy aussi si tu  
veux, fais tout ce que tu voudras de mes enfans, tu  
me veux peut-estre esprouuer tu veux voir si ie croy  
en toy quand tu m'affligerois cent fois d'auantage i'y  
croiray tousiours, ie t'aymeray & t'obeiray tousiours,  
ie veux tout ce que tu veux, & puis m'adressant à  
mon enfant, ie luy d'y prens courage vas-t'en voir  
Dieu, & quand tu le verras, dis luy, ayez pitié de ma  
mere, prie-le pour moy afin que i'aille au Ciel avec  
toy, ie priay pour ton ame afin que tu ne fois pas  
[110] long-temps en Purgatoire.

Sa maitresse luy parlant à ce propos des Indulgences  
qu'on pouuoit gagner avec vne médaille, elle s'escria  
avec autant de ioye comme si elle eust trouué vn thre-  
sor, voila pour la premiere fois que i'entends parler  
de cette doctrine, en verité m'a mere, disoit-elle, tu  
me fais plaisir ie te remercie ô ce que tu dis est bon  
ie m'en fouuiendray tous les iours de ma vie, notam-  
ment quand ie Communiray, elle prit la médaille

thee. Ah! [109] how grieved I used formerly to be," she added, "when one of my children died; I could not console myself in any possible way. But since I have been baptized I no longer feel such grief, for I say in my heart: 'God has wisdom; he is very wise; he is good; he knows all that he does. Perhaps he sees long beforehand that, if my child lived longer, he would no longer believe in him, and would be burned,—that is why he takes him so early. Let him do so, for my child is fortunate in being with him.' When I see any one die, I say: 'O God, dispose of me also, if thou wilt. Do all thou choosest with my children. Perhaps thou desirest to try me; thou wishest to see whether I believe in thee. Even if thou wert to afflict me a hundred times more, I would still believe. I will always love and obey thee; I desire everything that thou desirest.' And, addressing my child, I say to him: 'Take courage; go and see God, and when thou seest him, say to him: "Have pity on my mother." Pray to him for me, so that I may go to Heaven with thee. I will pray for thy soul so that thou mayst not remain [110] long in Purgatory.'"

When her mistress spoke to her, in this connection, of the Indulgences that could be gained with a medal, she exclaimed, as joyfully as if she had found a treasure: "This is the first time that I hear of that doctrine. Truly, my mother," she said, "thou givest me pleasure; I thank thee. Oh, what a good thing thou tellest me! I will remember it every day of my life, especially when I shall receive Communion." She took the medal that was given her, with feelings of deep gratitude, and said: "Not a day

qu'on luy donna avec vn sentiment tout plein de reconnoissance il ne se passera iour que ie ne prie Dieu qu'il te récompence de la peine que tu as prise de m'enseigner.

Quelques Hurons estât descendus cét Hyuer à sainct Ioseph, ne manquoient iamais de deux iours l'vn d'aller visiter celles qui parlent leur langue pour estre instruit en nostre creance notamment sur l'Adorable mystere du sainct Sacrement, ils auoient plus d'une lieuë de chemin à faire pour aller à cette escole, ny le vent ny la neige ny le froid ny le mauuais temps ne les en ont iamais empesché, & par fois ils demouroient les deux & trois [111] heures dans le parloir, nonobstant la rigueur du temps, sans iamais parler d'autre chose que de leur Catechisme quoy qu'on leur offrit à manger & qu'on les inuitast de s'aller chauffer dans la maison voisine, rien ne leur sembloit plus pressé n'y de plus grande importance que de se faire instruire, la ferueur du disciple aide par fois à rechauffer le cœur de son maistre.

Ie ne finiray point ce Chapitre que ie n'aye encor touché vne autre occupation des Vrfelines de Canada, c'est l'exercice des œuvres de misericorde corporelle, il faut aider les corps qui veut gagner les esprits, si tost que les vaisseaux furent partis plusieurs Seminaristes passageres se presenterent si pauvres & si mal vestuës qu'il fallut leur donner dequoy se couvrir, & ce qu'on leur donna auroit serui à plus de vingt Seminaristes sedentaires, elles déroberent aux vnes ce que la charité vouloit qu'on donnast aux autres, cette année on les a bien empeschées de commettre vn semblable larcin: car on ne leur a point où fort peu apporté d'etoffes le deffaut [112] du temporel retarde beaucoup le spirituel.

shall pass without my praying God to reward thee for the trouble thou hast taken in teaching me."

Some Hurons who came down to saint Joseph last Winter never failed to go every other day to visit those who spoke their language, in order to be instructed in our belief, especially on the Adorable mystery of the holy Sacrament. They had to make a journey of over a league to reach this school; and yet neither wind, nor snow, nor cold, nor bad weather ever prevented them from doing so. Sometimes they remained two or three [111] hours in the parlor, in spite of the severity of the weather, speaking of nothing else but their Catechism. Although they were offered food, and were invited to go and warm themselves in the next house, nothing seemed to them more urgent or more important than to be instructed. The disciple's fervor sometimes assists in warming the heart of his master.

I cannot conclude this Chapter without saying a word of another occupation of the Ursulines of Canada,—that is, the practice of works of corporal mercy. He who would win the mind must succor the body. As soon as the ships had left, some of the transient Seminarists presented themselves, so wretched and so poorly clad that they had to be provided with something to cover themselves; and what was given to them would have served for more than twenty of the resident Seminarists. They robbed these of what charity required to be given to the former. This year they were prevented from committing such a theft, for no materials, or only very little, were brought to them. The want [112] of temporal things greatly delays spiritual matters.

That is not all. Many Savages from the Island,



Ce n'est pas tout, plusieurs Sauvages de l'Isle de la Nation d'Iroquet, & d'autres endroits s'estans campez assez proche de Kebec, alloient tous les iours en la Chappelle des Vrfulines, où le Pere Dequen leur faisoit l'aumosne spirituelle, on en a baptisé quelques-vns en cette petite Eglise apres les auoir suffisamment instruits: Or comme la misere accabloit ce peuple, l'aumosne spirituelle estant faite suiuoit la corporelle, les Meres au fortir du Sermon donnoient à manger à quatre-vingt personnes, charité qu'elle ont continuée enuiron six semaines durant: Voicy la reconnoissance de ce bien fait, les femmes venoient encor en d'autres temps visiter les Meres, elles entroient dans la Classe des filles Sauvages, où l'on ne cessoit de leur apprendre à prier Dieu, les hommes entroient aux parloirs pour le mesme fujet, leur ferueur payoit & recompensoit la bonté des Meres, & comme vn bien-fait dispose vn bon cœur à en faire vn autre, ils ne pouuoient renuoyer ces bonnes [113] gens sans vne seconde aumosne, le moyen de voir de grands corps affamez sans les secourir, qui donne à Dieu doit ouurir son cœur & ses mains pour recevoir, il veut estre le Maistre & auoir le deffus en tout, qu'il soit beny au delà des temps & de l'éternité.

from the Iroquet Tribe, and from other quarters, who had encamped somewhat close to Kebec, went every day to the Chapel of the Ursulines, where Father Dequen dispensed spiritual alms to them. Some of them were baptized in this little Church, after having been sufficiently instructed. Now as distress overwhelmed these people, the spiritual gifts were followed by material ones. When the Sermon was over, the Mothers gave food to eighty persons,—an act of charity that they continued during about six weeks. Oh, what gratitude they showed for this kindness! The women also came at other times to visit the Mothers. They entered the Classroom of the Savage girls, where they were always taught to pray to God; the men went into the parlors for the same purpose. Their fervor repaid and rewarded the kindness of the Mothers; and, as one benefit impels a kind heart to bestow another, they could not send away these good [113] people without a second alms. How could they see great crowds of people starved, without succoring them? He who gives to God must open his heart and his hands to receive. He chooses to be the Master, and to have the supremacy in everything. May he be blessed beyond time, and for eternity.

## CHAPITRE VIII.

DE CE QUI S'EST PASSÉ À L'OCCASION DE QUELQUES APOSTATS.

VOY que cette nouvelle Eglise soit dans la ferveur de ses commencemens, elle ne laisse pas pourtant de souffrir des scandales de quelques mauvais Chrétiens; Satan faisant tous ses efforts pour reprendre les places que Iesus-Christ a conquises sur luy, & se maintenir dans la possession d'un pays où il a régné paisiblement pendant tant de siècles. Nous avons néanmoins sujet de nous consoler dans ce malheur, sur ce [114] que ces scandales ne font pas soufferts, & que bien souvent ils réussissent à la gloire de Dieu qui les a permis, & à la confusion du Demon qui les a suscitez. La source de tous ces scandales n'est autre que la liberté qu'ont toujours eu nos Sauvages, & qu'ils voudroient bien retenir, d'avoir autant de femmes que bon leur semble, & de les quitter selon leur fantaisie: D'où vient que de toutes les loix Chrétiennes que nous leur proposons, il n'en est point qui leur semble si rude, comme celle qui défend la polygamie, & qui ne permet pas qu'on rompe les liens d'un juste mariage. Comme ils haïssent extrêmement tout ce qui choque tant soit peu la liberté, ils ont de la peine à plier le col sous un joug qu'il n'est pas licite de changer ny de quitter, & ne regardent plus le mariage des Chrétiens comme un ayde & un soulagement de la vie humaine,

## CHAPTER VIII.

OF WHAT OCCURRED IN CONNECTION WITH SOME  
APOSTATES.

**A**LTHOUGH this new Church is in the fervor of its beginning, it cannot avoid, nevertheless, suffering scandal through the acts of some bad Christians. Satan spares no effort to recapture the posts that Jesus Christ has taken from him, and to maintain himself in possession of a country where he has reigned undisturbed for so many centuries. We have reason, however, to console ourselves in this misfortune with the fact [114] that these scandals are not tolerated, and that often they result in the glory of God, who has permitted them, and the confusion of the Demon, who has given rise to them. The source of all these scandals is none other than the liberty that our Savages have always had, and that they would like to retain, of having as many wives as they please, and of leaving them according to their fancy. Hence it results that, of all the Christian laws which we propound to them, there is not one that seems so hard to them as that which forbids polygamy, and does not allow them to break the bonds of lawful marriage. As they hate to the utmost anything which in the least restricts their liberty, they find it very difficult to bend their necks to a yoke which they cannot lawfully change or set aside; and they no longer look upon Christian

mais comme vne feruitude pleine de desplaifir, & d'amertume: C'est ce qui empefche la plupart des infideles d'accepter la Foy, & l'a fait perdre à quelques-vns qui l'auoient defia embraffée. Il y en a plusieurs, [115] graces à Dieu, qui nous donnent toute forte de contentement fur ce fujet, gardant exactement toutes les loix du Mariage, fans peine & avec la benediction du Ciel. Il s'en eft trouué neantmoins deux cét année, qui ont caufé du fcandale en cette matiere, & ont beaucoup troublé la Paix de cette petite Eglife.

Le premier s'appelle Eftienne Pigarich, le fecond, François Kokseribagſch: celui-là auant fon Baptefme eftoit vn des plus fameux Sorciers de la Nation, & qui donnoit plus de peine à ceux qui trauailloient à fa conuerfion: Mais enfin, apres auoir reconnu & embraffé apres plusieurs combats la verité de noftre creance, il l'a professa avec autant d'ardeur, comme il l'auoit auparauant combattuë. C'estoit luy qui appelloit & amenoit les autres aux prieres, qui chaftioit les mefchans, & qui prefchoit noftre doctrine dans les Eglifes & dans les cabanes avec vne ferueur & éloquence qui n'auoit rien de barbare: il cōtinua dans ce zeile tandis qu'il fust en la compagnie des Chrestiens de fainct Ioseph; [116] mais s'estant separé de ceux-cy, pour monter aux trois Riuieres où se trouuoient pour lors les Algonquins de l'Isle les compatriotes & ceux d'Hiroquet, qui font deux Nations extrêmement insolentes, orgueilleufes, pleines de superstitions, & de libertinage, il se laiffa bien-toft corrompre avec son compagnon par ces mauuaifes compagnies; en forte que tous deux quitterent leurs femmes legitimes avec l'exercice de la Foy, & prindrent chacun vne cōcubine.

marriage as an aid and comfort of human life, but as a servitude full of vexation and bitterness. It is this that prevents most of the infidels from accepting the Faith, and has caused some to lose it who had already embraced it. There are many, [115] thanks be to God, who give us every satisfaction on this point, faithfully observing all the laws of Marriage, without any trouble, and with Heaven's blessing. However, this year there have been two who have given scandal in this matter, and have greatly disturbed the Peace of this little Church.

The name of the first is Estienne Pigarouich; that of the second François Kokweribagougouch. The former was, before his Baptism, one of the most famous Sorcerers of his Tribe, and one who gave the most trouble to those who labored for his conversion. But at last, after several contests, he acknowledged and embraced the truths of our belief and professed it with as much ardor as he had formerly contended against it. He it was who called and brought the others to the prayers, who chastised the wicked, and who preached our doctrine in the Churches and in the cabins with a fervor and eloquence that savored in no wise of barbarism. This zeal continued while he was in the company of the Christians of saint Joseph; [116] but after he left them to go up to the three Rivers, at which place were the Algonquins of the Island, his countrymen, and those of Hiroquet,—who are two Tribes extremely insolent, arrogant, full of superstitions, and very profligate,—he soon allowed himself, with his comrade, to be corrupted by such bad company, so that both abandoned their lawful wives with the practice of the Faith, and took each a concubine.

Le 25. de Decembre, iour de la Natiuité de Nostre Seigneur, le Pere Iean de Brebeuf qui iusques à lors n'auoit rien peu gagner sur les esprits de ces deux Apostats, enuoye querir Estienne pour l'aduertir que c'estoit le lendemain qu'on folemniroit la feste du Saint dont il porte le nom, & qu'en ce iour il deuoit mettre fin à ses desbauches, & se remettre dans le deuoir d'un bon Chrestien. Il vient & apres auoir ouy le fujet pour lequel on l'auoit appelé, se retire, sans dire autre chose, sinon que c'estoit perdre du temps que de luy parler de cette matiere. Ce fust neantmoins vn coup [117] de fiesche qui luy entama le cœur, & y fit vne playe dont il reuint bien-tost chercher le remede.

Ce fust le lendemain, iour de Saint Estienne son Patron qu'il reuint sans estre appelé, & dit au Pere: Je parle tout de bon, ie ne ments point, i'ay resolu de mettre fin à mes desbauches, depuis que i'ay quitté Dieu, ie n'ay pas eu vne bonne heure. Je suis piqué nuit & iour des remords de ma conscience, les flammes que vous nous preschez, sont tousiours presentes à mon esprit, ie ne vois iamais de feu, que ie ne me souuienne de celuy d'Enfer, & ie me figure qu'il n'est allumé que pour moy, mille pensées me troublent l'esprit, & me percent le cœur, i'ay esté instruit avec tant de foin, dis-je en moy-mesme, i'ay protesté mille fois que i'aymerois mieux perdre la vie, que d'abandonner la priere, i'enseignois les autres, i'asseurois ceux qui branloient, i'encourageois ceux qui craignoient, ie chastiois les meschans, & me voyla décheu maintenant, & deuenu le plus abominable de tous. Dieu me haït, le malin [118] esprit me possede, & ie ne puis attendre autre chose que de

On the 25th of December, the anniversary of the Nativity of Our Lord, Father Jean de Brebeuf — who, up to that time, had been unable to exert any influence on the minds of these two Apostates — sent for Estienne, to notify him that on the following day would be celebrated the festival of the Saint whose name he bore; and that on that day he must put an end to his debauchery, and return to the duty of a good Christian. He came, and after having heard what he had been summoned to hear, he left without saying a word, except that it was a loss of time to speak to him on that matter. It was, nevertheless, an [117] arrow shot that reached his heart, and inflicted a wound for which he soon came to seek a remedy.

On the following day, the feast of Saint Stephen, his Patron, he came back without having been sent for, and said to the Father: "I speak the truth; I do not lie: I have resolved to put an end to my debauchery. Ever since I have abandoned God, I have not had an hour's peace; I am goaded night and day by remorse of conscience. The flames of which you preach to us are ever present to my mind. I never see a fire without thinking of that of Hell; and I imagine that it is lighted only for me. A thousand thoughts disturb my mind, and pierce my heart. 'I have been so carefully taught,' I say to myself; 'I have protested a thousand times that I would rather lose my life than abandon prayer. I taught the others; I steadied those who wavered; I encouraged those who were afraid; I chastised the wicked; and now I am fallen and have become the most abominable of all. God hates me; the evil [118] spirit has possession of me; and I can expect noth-



brûler éternellement: dans ces pensées qui ne me quittent iamais, ie m'estime indigne de viure; Il y a trois iours que ie ne mange rien, ie ne sçaurois subsister dans cét estat, il faut que demain ie me confesse, & puis ie demeureray avec toy, si tu l'agrée, pour m'escarter des occasions qui me perdent, tu m'obligeras encore de me prester vn habit François, qui me fera souuenir que ie ne dois plus viure en Infidele, mais en Chrestien. Ie descendray bien tost à Saint Ioseph, escrits au Pere Vimont, qu'il me reçoie dans sa maison, afin que ie ne sois pas contraint de retourner dans les cabanes de nos gens, où les mauuaises compagnies avec la foiblesse de ma nature, acheueroient à me perdre.

Le Pere Brebeuf esmeu de ce discours, luy accorde ce qu'il demande, & le retire dans nostre maison, où estant visité par vn des principaux nommé Salomon, il luy déclare la resolution qu'il auoit prise, le suppliant de luy pardonner la faute qu'il auoit commise, & le scandale qu'il [119] auoit donné, & le loüant de ce qu'il croyoit fermement nonobstant les contradictions, & mauuais exemples des Infideles, parmy lesquels il conuerfoit; à quoy Salomon respondit fort à propos, loüant le dessein d'Estienne, & l'exhortant à la perseuerance.

Le 28. de Decembre iour de saint Iean apres auoir passé toute la nuit sans dormir dans la recherche, & douleur de ses pechez il se confessa avec toutes les marques exterieures d'une vraye penitence, & ayât demeuré en priere hors de la Chappelle iusques apres la Predication, enfin il entre vestu d'un habit François, se met à genoux deuant l'Autel, baise la terre, puis se leue, & se tournant vers les François, & Sauvages il harangua en cette forte.

ing else than to burn eternally.' With such thoughts, that never leave me, I consider myself unworthy to live. For three days, I have eaten nothing. I cannot live in this condition. To-morrow, I must confess my sins, and then I will remain with thee if thou art willing, so as to keep myself aloof from the temptations that are causing my ruin. Thou wilt also oblige me by lending me French garments, which will remind me that I must no longer live as an Infidel, but as a Christian. I shall soon go down to Saint Joseph; write to Father Vimont to receive me in his house, so that I may not be compelled to return to the cabins of my people, where evil companionship, with the weakness of my nature, would complete my ruin."

Father Brebeuf, moved by these words, granted him what he asked, and took him into our house,—where, on being visited by one of the leaders named Salomon, he told him of the resolution that he had taken. He begged the latter to pardon the sin that he had committed, and the scandal that he [119] had given, and praised him because he firmly believed in spite of the contradictions and bad examples of the Infidels with whom he lived. To this Salomon replied in appropriate terms, praising Estienne's resolution and exhorting him to persevere.

On the 28th of December, the feast of saint John, after having passed the entire night without sleep, thinking over and sorrowing for his sins, he made his confession, with all the outward marks of sincere repentance; and, after having remained in prayer outside the Chapel until the Sermon was over, he came in at last, clad in French garments, knelt before the Altar, and kissed the ground; then he arose

Je fuis celuy qu'on appelle Estienne Pigarotüich, celuy qui iadis auoit tant d'affection pour la priere, qui à esté instruit auec tant de foin, qui a esté baptisé des premiers de nôtre Natiõ, qui preschoit la Foy aux autres, qui chastioit les méchans & qui par apres est deuenu le plus meschât de tous, & s'est changé en vn miserable [120] Apostat, ie n'ay pas honte de confesser, ce que vous sçaués desia; mon peché a esté public, ie veux aussi que ma penitence soit publique, & que tous ceux qui croient, sçachent que ie deteste mon impieté, & que i'ay vn extrême regret du scandale que i'ay donné. Apprenez cela de moy, que c'est vne chose espouuentable d'estre ennemy de Dieu, & coupable de damnation éternelle, depuis que ie fuis en cét estat, ie n'ay iamais dormy en repos, & ie n'ay iamais veu de feu, que ie n'aye esté troublé de cette pensée. Pourras-tu souffrir le feu d'Enfer, dont celuy-cy n'est qu'un ombre, & tu ne le sçauras éviter mourant dans l'estat où tu es? Si l'apprehension de ce feu donne tant de peine, que feras-ce de le ressentir en effet, & d'estre entouré & pénétré de ces flammes. Je ne merite pas que vous me pardonnerez le mauuais exemple, & le scandale que ie vous ay donné: i'espere neantmoins que vous aurez pitié de moy, & que vous m'accorderez le pardon que ie vous demande. Je me soufmetts entierement à la discretion des Peres qui nous gouernent, pour estre [121] châtié selon qu'il ordonneront, ie ne refuseray aucune penitence. Vous tels & tels, qui croyez fermement & qui respectez la priere, i'estime vostre courage, & loüe la fidelité que vous gardez à Dieu: ne fuiuez pas le mauuais exemple que ie vous ay donné, mais continuez à bien faire. Et vous ieunes

and, turning toward the French and the Savages, he harangued them as follows:

“ I am he who is called Estienne Pigarouich,— he who formerly had so much love for prayer, who was so carefully taught, who was one of the first of our Tribe to be baptized, who preached the Faith to others, who chastised the wicked, and who afterward became the most wicked of all, and changed into a miserable [120] Apostate. I am not ashamed to confess what you already know. My sin has been public, I wish my repentance to be public also, and that all who believe may know that I detest my impiety and that I deeply regret the scandal that I have given. Learn this from me, that it is a dreadful thing to be an enemy of God, and to be deserving of eternal damnation. Ever since I have been in that state, I have had no quiet sleep; I have never seen a fire without being disturbed by this thought: ‘ Wilt thou be able to bear the fire of Hell, of which this is but a shadow ? and thou canst not avoid it if thou shouldst die in thy present condition. If the fear of this fire disturb thee so, what wilt thou do when thou shalt really feel it, and shalt be surrounded and penetrated by those fires?’ I do not deserve that you should pardon the bad example and the scandal that I have given you. I hope, however, that you will have pity on me and that you will grant me the pardon that I ask of you. I submit entirely to the discretion of the Fathers who direct us, to be [121] punished as they may order. I will not refuse any penance. You, and you, who firmly believe and respect prayer, I esteem your courage, and praise your faithfulness to God. Do not follow the bad example that I have given you, but continue to do

gens, qui n'estes pas encore baptifez, ou qui deshonnorez vostre Baptefme par vos libertinages, si vous auez fuiuy mon exemple, & imité mon peché, imitez auffi ma penitence, craignez Dieu & apprehendez l'Enfer que vous auez merité, & que vous ne pouuez éuiter si vous ne changez de mœurs & de vie, ne defefperez pas de la bonté de Dieu, si quelqu'un en deuoit defefperer, ce feroit moy qui ay tant abusé de fes graces: mais neantmoins i'efpere en fa misericorde. Priez Dieu pour moy, afin que ie puiffe appaifer fa colere, que i'ay tant irritée par mes pechez.

Voyla le Sommaire de la harangue de ce Sauuage, dit le Pere Brebeuf, qui nous a donné ces memoires, ie fuis extrêmement marry, adioufte-il, que ie [122] ne puiffe repeter mot à mot tout ce qu'il dit, mais ny ie n'ay peu le bien comprendre, ny ne l'ay peu bien fçauoir des interpretes, lesquels apres auoir repeté ce que deffus, dirent qu'il n'estoit pas possible de redire ce qu'il auoit dit, & qu'eux & tous ceux qui se melle[nt] de parler la langue des Sauuages ne font que begayer en comparaifon de cét homme, & qu'il auoit auffi bien dit, comme le Pere de Breffany venoit de bien prefcher. Ce que ie puis dire, c'est que fa façon, fa deuotion, & toute fon action toucha extrêmement tous les François & tous les Sauuages, & tira mefmes les larmes des yeux de plusieurs qui l'efcouteient.

Après que cettuy-cy eust harangué, vn des principaux Chrestiens prist la parole. Mon frere, dit-il, nous sommes grandement confolez de voir que tu as recouuert l'efprit, que les femmes t'auoient osté: Ie haïffois ta malice, & ne pouuois souffrir le scandale que tu nous donnois, maintenant i'estime & loue ton

well. And you, young men, who are not yet baptized or who dishonor your Baptism by your profligacy, if you have followed my example and imitated my sin, imitate also my repentance. Fear God, and dread the Hell that you have deserved, and that you cannot avoid unless you change your habits and your lives. Do not despair of God's goodness. If any one should despair, it should be myself, who have so greatly abused his graces. But, nevertheless, I trust to his mercy. Pray God for me, so that I may appease his wrath which I have so excited by my sins."

"Such is the Summary of the harangue of this Savage," says Father Brebeuf, who has given us these notes. "I am extremely sorry," he adds, "that I [122] cannot repeat word for word all that he said. But either I did not hear him well, or I could not learn it properly from the interpreters, who, after having repeated what I have related above, stated that it was impossible to report all that he had said; that they, and all who undertake to speak the language of the Savages, can only stammer in comparison with this man; and that he had spoken as well as Father de Bressany, who had just preached a fine sermon. What I can assert is that his manner, his devotion, and all his actions greatly impressed all the French and all the Savages, and even brought tears to the eyes of many who heard him."

After this man had delivered his harangue, one of the principal Christians spoke. "My brother," he said, "we are greatly consoled at seeing that thou hast recovered thy sense, which the women had taken from thee. I detested thy wickedness, and could not bear the scandal that thou gavest us; now, I esteem and praise thy courage. Do not lose heart;

courage. Ne perds point cœur, repare ta faute, fouviës-toy de ce que tu viens [123] de dire, ne ments point, ie tourne maintenant toute mon indignation contre quelques ieunes gens qui persistent dans leurs desbauches: Mes nepueux, iusques à quand n'aurez vous point d'esprit? Serez-vous tousiours fols? Vous mentez quãd vous dites que vous croyez en Dieu, ceux qui croient fermement, ne sont pas libertins comme vous estes; imitez celui qui vient de parler, il vous a gasté peut-estre par son mauuais exemple, maintenant que sa penitence vous remette dans vostre deuoir, ce sont ceux de la Nation d'Iroquet qui nous rendent meschans, rapportant icy leurs anciennes superstitions & mauuaises coustumes: fussent-ils bien loin de nous. Prenons courage tous tant que nous sommes, appaisons Dieu, afin qu'il nous fasse part de ses misericordes.

Paul Tesshehats Capitaine des Algonquins de l'Isle approuua ce que cestuy-cy venoit de dire, & adiousta qu'il falloit parler plus amplement de ces affaires. Apres cela Estienne disoit que tandis qu'il estoit dans sa mauuaise vie, il luy sembloit qu'il estoit lié comme vn prisonnier [124] de quantité de cordes, mais qu'à present il luy sembloit estre en liberté. Il continuë dans ces bons sentimens, & parle souuent hautement tant a l'encontre de foy-mesme, & de ses desbauches passée, qu'en faueur de la vertu, & de la priere, iusques à ce qu'il partit des trois Riuieres avec tous ses compagnons pour descendre à Sillery.

Ce fust en ce voyage que s'oubliant de ce qu'il auoit promis, & abusant des lumieres, & sentimens que le sainct Esprit luy auoit donné, il recheut dans son peché soit qu'il fust sollicité à cela par les discours,

repair thy fault; remember what thou hast just [123] said, and do not lie. I now turn all my indignation against some young men who persist in their debauchery. My nephews, how long will you remain without sense? Will you always be foolish? You lie, when you say that you believe in God. Those who believe firmly are not libertines as you are. I imitate him who has just spoken. He has perhaps injured you by his bad example; now let his repentance induce you to return to duty. It is those who belong to the Iroquet Tribe who make us wicked, by bringing here their old superstitions and evil customs. Would that they were far from us! Let us all take courage; let us appease God, so that he may grant us a share of his mercies."

Paul Tesswehats, Captain of the Island Algonquins, approved what the last speaker had said, and added that it was necessary to speak more fully of these matters. After that, Estienne said that, while he was leading his evil life, it seemed to him that he was bound, like a prisoner, [124] with many ropes; but that, at that moment, he felt at liberty. He continued in these good sentiments and often spoke aloud both with reference to himself and his past debauchery, and in favor of virtue and of prayer, until he left the three Rivers with all his companions, to come down to Sillery.

It was during this voyage that, forgetting what he had promised, and abusing the enlightenment and sentiments with which the holy Ghost had inspired him, he relapsed into his sin,—either because he was solicited thereto by the words and bad examples not only of the Infidels, but also of some bad Christians who accompanied him; or because he is of a



& mauuais exemples non feulement des Infideles, mais meſmes de quelques mauuais Chreſtiens qui l'accompagnoient, foit parce que c'eſt vn eſprit violent, & en qui la mauuaife couſtume auoit ietté de profondes racines, tant y à que le Pere Breſſany qui eſtoit party deux iours apres ceux-cy pour deſcendre à Kebec, les ayant rencontré en chemin, & s'eſtant informé d'Eſtienne, trouua qu'il auoit repris ſa concubine, & ne fuſt pas ſatisfait des reſponces qu'il luy fit.

[125] La malice de cét homme, & celle de quelques autres mauuais Chreſtiens, infideles, & forciers qui ſe trouuoient en cette troupe, & s'eſtoient comportés inſolement aux trois Riuieres, nous fit reſoudre avec Monſieur le Gouverneur de leur faire vn mauuais accueil pour leur teſmoigner l'horreur que nous auons des meſchans, & leur faire apprehender d'auantage leur faute.

La crainte des Iroquois, & la famine les contrainoit de deſcendre à Kebec, où il eſperoient d'eſtre proteges par le voiſinage des François, & recevoir de leur charité qu'ils auoient touſiours experimentée en ſemblables occaſions quelque ſoulagement à la faim qui les preſſoit. Mais il furent bien eſtonnés à leur abord, de voir que ceux là qui auparauant leur monſtroient vn viſage ſerein, & les receuoient à bras ouuers, & ne leur reſuſoient rien, ne leurs paroifſoient alors qu'avec des viſages courroucés, ne leur parloient qu'avec des iniures, & leur fermoient la porte comme à des excommuniés. Ils ſe preſentent premierement à noſtre maiſon de Sillery, [126] & on les chaſſe apres vne verte reprimende, il vont chez les Meres Hoſpitalieres, & on les renuoye. Ils preſen-

passionate nature, and evil habits had become deeply rooted in him. At all events, Father Bressany, who started two days after them to go down to Kebec, overtook them on the way, and, on inquiring about Estienne, found that he had taken back his concubine; nor was the Father satisfied with the answers that he gave him.

[125] The wickedness of that man and of some other bad Christians, infidels, and sorcerers, who were in this band, and who had behaved in an insolent manner at the three Rivers, made us resolve with Monsieur the Governor to give them a harsh reception, to show them the horror that we have for the wicked, and to make them comprehend their fault still more.

Fear of the Iroquois and famine compelled them to come down to Kebec, where they hoped to be protected by the neighborhood of the French, and to receive from their charity, which they had always experienced on similar occasions, some relief from the hunger that pressed them. But they were greatly surprised, on their arrival, to see that those who had formerly received them with a serene countenance and open arms, and had refused them nothing, appeared now with angry faces, spoke to them only with insults, and closed their doors to them as to excommunicated persons. They first came to our house at Sillery [126] and were driven off with a sharp reprimand. They went to the Hospital Mothers, and were sent away. They brought some sick persons, and were not admitted. They went to the houses of the inhabitants, who all closed their doors to them. They wished to enter the Church, and were forbidden to do so. They went to the Gentle-

tent des malades, & on ne les accepte pas: ils s'en vont par les maifons des habitans, & on leur ferme par tout la porte. Ils veulent entrer dans l'Eglise, & on leur en deffend l'entrée: ils ont recours à Meffieurs du Magazin, & on les rebute: ils crient qu'ils meurent de faim, & perfonne ne leur donne à manger, ils iettent des caftors, des coliers de Porce-laine, & tout ce qu'ils auoient de plus precieux pour auoir vn morceau de pain, & on reiette leurs prefens. Ils fe mettent en estat de cabaner proche des François, & Monfieur le Gouverneur leur fait faire deffence de s'approcher, & d'auoir aucune cōmunication avec les François, iufques à ce qu'ils ayent chaffé les deux Apoftats, & fatisfait pour les fautes commifes aux trois Riuieres.

Les Sauuages mefmes qui fe trouuerent pour lors à Sillery, ne leur firent pas meilleur accueil que les François. Ils ne les voulurent point admettre dans leur cabanes, quelques-vns fe retirerent dans [127] nos maifons pour n'efre pas obligez de conuerfer avec eux, les autres s'efcarterent parmy les bois pour efre plus efloignez de leur compagnie, pas vn ne leur offrit à manger, ils ne daignoient pas mefme leur parler, finon pour leur faire des reproches de leur mefchanceté, ils voulurent entrer en des cabanes où il n'y auoit que des femmes, qui n'eftans pas affez fortes pour chaffer ces mauuais hoftes, courent à noftre maifon pour auoir main forte, d'autres fe barricaderent dans vne petite maifon que nous leur auons bafty à la Françoisé, vne femme Chreftienne qui auoit esté abandonnée par vn de ces Apoftats, apres vn legitime mariage, ayant appris que fon mary la vouloit venir voir, fe retranche dans vn coin de

men at the Storehouse, and were turned away. They cried out that they were dying of hunger, and that no one gave them anything to eat. They threw down beaver skins, collars of Porcelain beads, and all the most valuable things that they had, for a piece of bread; and their presents were rejected. They prepared to erect their cabins near the French, and Monsieur the Governor gave orders to forbid them to approach, or to hold any communication with, the French, until they had driven away the two Apostates, and had atoned for the faults committed at the three Rivers.

Even the Savages who were then at Sillery did not give them a better welcome than the French. They would not admit them into their cabins; some of them withdrew into [127] our houses, so as not to be obliged to converse with them. The others scattered themselves in the woods, so as to be far removed from their company. No one offered them food; they would not even speak to them, except to reproach them with their wickedness. They tried to enter cabins in which there were only women, who, not being strong enough to expel these evil guests, fled to our house for assistance; others barricaded themselves in a small house, which we had built for them in the French style. A Christian woman, who had been abandoned by one of these Apostates after lawful marriage, heard that her husband wished to come and see her. She took refuge in a corner of her cabin and armed herself with a knife, being resolved to kill him if he approached her. Another, to whom wisdom and age gave much authority, was visited by some of these newcomers, who were her countrymen and near relatives. She

cabane, & s'arme d'un couteau, resoluë de le tuer s'il s'approche, vne autre à qui l'esprit & l'age donnoit beaucoup d'autorité ayant esté visitée par quelques-uns de ces nouveaux venus qui estoient ses compatriotes, & ses proches parens, leur dit librement; vous n'estes point mes parens, depuis que vous auez quitté la priere, ie ne connois [128] point d'autres parens que les vrais Chrestiens, ie haïs vostre malice, ne craignez-vous pas l'Enfer, il y a si long-temps qu'on vous enseigne, & vous n'estes pas encore sages, c'est la superbe & les femmes qui vous empeschent d'auoir de l'esprit, ne vous estonnez-pas si les François vous traittent mal, ils haïssent vostre meschanceté, quoy qu'ils ne haïssent pas vos personnes; foyez gens de bien, & ils vous aimeront & assisteront, mais ce qui est le principal, Dieu vous aymera.

Cette rigueur eust un excellent effet, & fit que les deux Apostats qui attiroient toute cette haine sur eux & sur leurs compagnons, furent abandonnez de tous les Sauvages, lesquels firent tous vne protestation publique qu'ils haïssent la meschanceté de ces deux Apostats, qu'ils n'approuuoient point leurs actions, & qu'ils ne les souffriroient point en leur compagnie, ceux mesme de la Nation d'Iroquet qui sont encore quasi tous infideles se sequestrerent des mauuais Chrestiens, & vindrent trouuer Monsieur le Gouverneur, [129] auquel le Capitaine de cette bande fit vne assez iudicieuse remonstrance.

Nous nous sommes grandement estonnez, dit-il, de la façon avec laquelle on nous a traité à nostre arrivée, la plupart de mes gens qui sont icy, n'auoient iamais veu les François, & n'estoient venus que dans l'affurance que ie leur donnois, de l'affection que

boldly said to them: "You are no relatives of mine, since you have abandoned prayer; I know [128] no other relatives than true Christians. I detest your wickedness. Do you not fear Hell? You have been taught for so long a time, and you are not yet good. It is pride and women that prevent you from having sense. Be not surprised that the French treat you badly; they detest your wickedness, although they do not hate you personally. Be good men, and they will love and assist you; but, above all, God will love you."

Such severity had an excellent effect, and caused the two Apostates who had brought all this anger on them and on their companions to be abandoned by all the Savages. These publicly protested that they abhorred the wickedness of the two Apostates; that they did not approve their conduct, and would not suffer them in their company. Even those of the Iroquet Tribe, who are nearly all infidels, kept aloof from the bad Christians, and went to Monsieur the Governor [129] to whom the Captain of the band made a very sensible remonstrance.

"We were greatly astonished," he said, "at the manner in which we were treated on our arrival. Most of my people who are here had never seen the French, and came here solely on the assurance that I had given them of the affection that the French had for us. 'The French,' I said to them, 'are our brothers; they love us even better than our relatives do. It is for us that they have left all the riches and pleasures of their country. They are a very kind Nation; their Captain loves us. Let us go and see them, my nephews. They will protect and preserve the wretched remnants of our Tribe who have escaped

les François nous portoient. Les François, leur disois-je, sont nos frères, ils nous cherissent plus que ne sont nos parents mêmes, c'est pour nous qu'ils ont quitté les richesses & les plaisirs de leur pays, c'est une Nation toute bien-faisante, leur Capitaine nous aime, allons les voir, mes neveux, ce sont eux qui nous protégeront & qui conserveront ces misérables restes de notre Nation qui sont échappées de la rage, de la faim, & de la cruauté des Iroquois; il y a parmi eux des hommes qui enseignent des merveilles de l'autre vie. Nous apprendrons leur doctrine, nous croirons comme eux, & nous ne serons plus qu'un peuple: c'est ce que je leur disois, me persuadant de trouver maintenant les [130] François dans la même affection qu'ils avoient toujours eu pour nous. Mais maintenant qu'ils ne voyent que des visages courroucés, & n'entendent que des paroles d'outrages, & que toutes les portes leur sont fermées, & qu'ils meurent de faim, sans que personne leur porte compassion; ils disent que je suis un menteur, que ce ne sont pas ces François bien-faisants, desquels je leur avois parlé: ou bien, disent-ils, si ce sont les mêmes, ils ne nous connoissent pas, & comme ils voyent de nouveaux visages peut-être nous prennent-ils pour des Iroquois. Falloit-il, que nous vinssions de si loin pour mourir de faim, que leur avous-nous fait pour être traités de la sorte?

En effet, je ne sçay à quoy attribuer la rigueur qu'on exerce envers nous; est-ce parce que nous étions avec quelques Algonquins qui ont quitté la prière? Mais nous n'en sommes pas la cause. Nous détestons leur malice, & si nous étions baptisés comme eux, nous nous garderions bien de tomber dans ces fautes: Est-

from the fury, the appetite, and the cruelty of the Iroquois. There are men among them who teach the wonders of the other life. We will learn their doctrine, we will believe as they do, and we will be but one people with them.' That is what I told them, being convinced that I would still find the [130] French animated with the same affection that they have always had for us. But,—now that they see only angry faces, and hear only insulting words; that all doors are closed against them; that they die of hunger, without any one having compassion on them,—they say that I am a liar, that these are not the kind Frenchmen of whom I had told them. 'Or,' they say, 'if they be the same, they do not know us; and, as they see new faces, perhaps they take us for Iroquois. Was it necessary that we should come from so far, to die of hunger? What have we done to them to be treated in that manner?'

"Indeed, I know not to what we must attribute the severity displayed against us. Is it because we were with some Algonquins who abandoned prayer? But we are not to blame for that. We detest their wickedness; and, if we were baptized as they are, we would be very careful not to commit such faults. Is it, then, because we do not yet pray, [131] and because we retain the ancient customs of our country? But that is not our fault. For my part, I have asked for Baptism for over three years, and the Fathers have never granted it to me. As for my people, most of them have never seen the French up to this time. Order now what thou wishest us to do, and we will obey thee. Look at our arms; there is no more flesh on them—they are but bones covered with skin. These few men, whom thou seest around me, are the



ce donc parce que nous ne prions [131] pas encore? & que nous conferuons les anciennes coustumes de nostre païs? mais ce n'est pas nostre faute; pour moy, il y a plus de trois ans que ie demande le Baptême, & les Peres ne me l'ont voulu iamais accorder; pour ce qui est de mes gens, la plupart d'eux n'auoit encore veu les François iusques à present. Ordonne maintenant ce que tu veux que nous fassions, & nous t'obeyrons: regarde nos bras, ils n'ont plus de chair, ce ne sont que des os reuestus de peau; ce peu d'hommes que tu vois icy à l'entour de moy, sont les restes d'une des plus fleurissantes Nations qui fussent dans ces contrées: Si tu n'as pitié de nous, nous ferons bien-tost reduits au neant, & les autres Nations qui sont voy fines, & chez lesquelles ta bonté & valeur sont dans une haute estime sçauront que nous sommes morts parce que tu n'as pas eu pitié de nous.

En disant cela, il iette un paquet de vingt Castors, par ce que ces peuples ne parlent iamais sans presens, ce n'est pas là, dit-il, un present que ie t'offre, voyla bien de quoy pour appaiser un tel Capitaine, [132] mais tu verras par là nostre pauvreté, & peut-estre auras-tu compassion de nous.

Monsieur le Gouverneur luy respondit qu'il auoit tousiours eu beaucoup d'affection pour luy & pour sa Nation, dans la croyance qu'il auoit qu'il se feroit Chrestien avec ses gens: mais que maintenant il hayissoit sa malice, & non pas sa personne, parce qu'il le voyoit esloigné des dispositions de la Foy, & reconnoissoit qu'il ne demandoit le Baptême que par ceremonie, qu'il y auoit long-temps qu'on l'instruisoit, & qu'on auoit de l'inclination à le baptiser, mais qu'il s'en estoit tousiours monsté indigne continuant dans

remnant of one of the most flourishing Tribes that ever dwelt in this country. If thou hast not pity on us, we shall soon be reduced to nothing; and the other neighboring Nations, by whom thy kindness and valor are held in high esteem, will know that we died because thou hadst not pity on us."

As he said this, he threw down a package of twenty Beaver skins, because these people never speak without making presents. "It is not a gift," he said, "that I offer thee. This is not much to appease so great a Captain; [132] but thou wilt see by it how poor we are, and perhaps thou wilt have compassion on us."

Monsieur the Governor replied that he had always had a great affection for him and for his Tribe, believing that he would become a Christian with his people, but that now he detested his wickedness, though not him personally, because he saw that he was far from having inclinations for the Faith, and that he asked for Baptism merely for the sake of ceremony. He reminded this Captain that he had been instructed for a long time, and that they had been inclined to baptize him, but that he had always shown himself to be unworthy of it, for he had continued his incantations and superstitions, and had within a few days seduced a Christian woman whom he had taken for his wife, not being content with the two others whom he kept; that, if he wished to be a friend of the French, he would have to give up the Christian woman whom he had seduced, and keep but one of the two others, with whom he must always live. He told him that he must separate himself from the Apostates; that after [133] that he would be well received by the French, and have every kind

ses iongleries, & superstitions, & ayant encore depuis peu de iours desbauché vne femme Chrestienne qu'il auoit pris pour femme, ne se contentant pas de deux autres qu'il retenoit que s'il desiroit estre amy des Frâçois, il falloit qu'il quittast cette femme Chrestienne qu'il auoit desbauchée, qu'il n'en retint qu'une des deux autres, avec laquelle il demeureroit tousiours, & qu'il se separast des Apostats; qu'après [133] cela il feroit bien venu parmy les François, & y receuroit toute sorte de contentement. Luy & ses gens tesmoignerent qu'ils s'accordoient à tout cela par leurs ho, ho, qu'ils redoublèrent à la veuë des presens que leur fit M. le Gouverneur. Paul Tesséhas, Capitaine des Algonquins de l'Isle voulust pareillement faire sa paix avec Monsieur le Gouverneur, mais parce qu'il auoit supporté & fauorisé les deux Apostats contre le deuoir auquel l'obligeoit la qualité de Capitaine & de Chrestien, il souffrit la confusion d'estre renuoyé honteusement de la porte du Fort en satisfaction de sa lascheté, ce qui l'obligea à se declarer ennemy des Apostats & faire des soumissions assez fascheuses à vn homme de son humeur.

Cependant les deux Apostats demurerent errans & vagabons sans maison & sans compagnie, mais non pas sans de grands remords de conscience, particulièrement Estienne Pigarouich comme il tesmoigna vn iour au Pere Dequen, duquel ayant esté accueilly vn iour assez froidement: Hé quoy, dit-il, il n'y a [134] point donc de misericorde pour moy: Voulez-vous que ie courre dans les bois comme vn Loupgarou abandonné de Dieu & des hommes. L'ay manqué, ie l'aduotie, mais pour cela faut-il me ietter dans le desespoir: Suis ie vn Ange pour ne pas pecher,

of satisfaction. He and his people showed that they agreed in all this by their exclamations of "Ho, ho," which they redoubled when they saw the presents given to them by Monsieur the Governor. Paul Tesswehas, Captain of the Island Algonquins, also wished to make his peace with Monsieur the Governor. But as he had supported and favored the two Apostates, contrary to his duty as a Captain and a Christian, he had the confusion of being sent away in disgrace from the gate of the Fort, as a penalty for his cowardice. This compelled him to declare himself an enemy of the Apostates, and to make submission in a manner very galling to a man of his temper.

Meanwhile, the two Apostates were wanderers and vagrants without house or company, and not without great remorse of conscience,—especially Estienne Pigarouich, as he stated on one occasion to Father Dequen. Having met one day with a rather cold reception from the latter, he said: "What! is there [134] no mercy for me? Do you wish me to roam the woods like a Werewolf, abandoned by God and men? I have sinned, I admit; but must I for that be cast into despair? Am I an Angel, that I should not sin? Do not the French sin sometimes? You often preach to us that God has mercy on those who repent, and who confess their offenses. Here I am, quite ready to confess mine and to expiate them by whatever penance you may be pleased to impose. Why should you refuse me what you grant to others? It is not the punishments with which you threaten me that give me fear,—I fear neither hunger, nor the prison, nor the whip; I am satisfied to remain in prison during the whole Winter. Make me die of

les François ne faillent-il pas quelquesfois : vous nous preschez fouuent que Dieu fait misericorde à ceux qui se repentent & confessent leur fautes, me voila tout prest à confesser les miennes & à les expier par quelque penitence qu'il vous plaira. Pourquoy me refuserez-vous ce que vous accordez aux autres? Ce ne sont pas les chastimens dont vous me menacez, qui m'effrayent, ce n'est ny la faim, ny la prison, ny le fofiet que ie crains, ie suis content de demeurer en prison pendant tout l'Hyuer, faites-moy mourir de faim si vous voulez. Je ne crains que l'Enfer où le desefpoir me precipite, si vous ne me faites misericorde.

Le Pere luy respond que s'il a bonne volonté de confesser son peché, & s'en corriger, il entendra volontiers sa confession, mais qu'il ne peut l'admettre si [135] tost dans l'Eglise avec les autres Chrestiens, à cause du scandale qu'il a donné, & qu'il faut qu'il en fasse plustost vne penitence publique, & qu'il donne des preuues de sa constance, & fidelité pendant les trois mois qu'il doit passer à la chasse de l'orignac dans les bois, que si au printemps ses compagnons rendent bon tesmoignage de ses déportemens, il fera remis dans l'Eglise, & iouyra de toutes les autres faueurs communes a tous les Chrestiens, il s'y accorde, & prend iour du Pere pour se confesser, mais la mauuaise habitude eust plus de force sur son esprit que la grace: il se presente au iour déterminé, & aduoüe ingenuement que son cœur n'estoit pas bien resolu de quitter son peché, qu'il preuoyoit bien qu'il y retomberoit pendant l'Hyuer, & que dans cet estat, il ne vouloit pas se confesser pour ne se rendre pas plus coupable, le Pere ne pouuant gagner autre chose sur son esprit le renuoye.

hunger, if you will. I fear only Hell, into which despair will cast me, if you have not mercy on me."

The Father replied that, if he were really willing to confess his sin, and to correct himself for it, he would willingly hear his confession; but that he could not at once admit him [135] into the Church with the other Christians, on account of the scandal that he had given; that he would have to perform a public penance, and give proofs of his constancy and fidelity during the three months that he was to pass hunting moose in the woods; that if, in the spring, his companions gave a good report of his conduct, he would be restored to the Church, and would enjoy all the other favors common to all Christians. He consented to this, and agreed with the Father upon a day for confessing himself. But evil habits had more influence over his mind than grace. He presented himself on the day appointed and frankly admitted that his heart was not firmly resolved to abandon his sin; that he foresaw very well that he would relapse into it during the Winter; and that, in the circumstances, he would not go to confession, that he might not render himself still more guilty. As the Father could not gain anything more in his mind, he dismissed him.

In short, he continued in his debauchery for the remainder of the Winter, in consequence of which he was no better received on his return than on the previous occasion and [136] was again compelled to live apart from the French and the Savages, like an excommunicated person, without daring to show himself except at night,—ever feeling the same remorse of conscience, and never losing the recollection of Hell, which goaded him sharply. The shame that

En effect il continua dans ses desbauches pendant le reste de l'Hyuer, ce qui fust cause qu'à son retour il ne fust pas mieux accueilly qu'à l'autre fois, & [136] fust contraint derechef de demeurer separé des François & des Sauuages comme vn excommunié sans oser paroistre que la nuit, ressentant tousiours les mesmes remords de conscience, & ne perdant iamais la memoire de l'Enfer qui le piquoit viuement, la honte qu'il auoit d'auoir si souuent violé les promesses qu'il auoit faites si solemnellement, l'empescha à ce coup de se presenter à aucun de nos Peres, il resolut neantmoins de quitter sa concubine, & reprendre sa femme legitime, apres quoy il remonta aux trois Riuieres avec le reste des Sauuages pour aller en guerre, & ce fust la où l'apprehension du danger qu'il alloit encourir, ioincte à la crainte continuelle de l'Enfer qui le suiuiot par tout, fit vn dernier effort sur son esprit, & l'obligea d'aller voir le Pere Brebeuf, auquel il representa, apres auoir auoté, & detesté son inconstance & infidelité, le danger où il s'alloit exposer, l'apprehension qu'il auoit du feu éternel, le desir qu'il auoit de bien faire, comme il auoit desia abandonné sa concubine, & repris sa femme legitime, qu'il protestoit de [137] n'abandonner iamais plus, & le coniura apres tout cela de ne luy refuser point l'absolution de ses fautes, & de mettre son ame en repos s'offrant à toute sorte de penitence.

Le Pere Brebeuf n'osant pas se fier à vn esprit si inconstant, & d'ailleurs desirant luy faire apprehender d'auantage sa faute le renuoye sans le vouloir exaucer. Estienne employe la faueur des François pour ce mesme effect, mais le Pere tient bon: il supplie que

he felt at having so often violated the promises that he had so solemnly made, prevented him this time from presenting himself to any of our Fathers. He resolved, however, to leave his concubine, and to take back his lawful wife; after which he went up to the three Rivers with the remainder of the Savages, to go to war. There the apprehension of the danger that he was about to incur, added to the continual dread of Hell that followed him everywhere, produced a final effect upon his mind, and compelled him to go and see Father Brebeuf. To him, after admitting and expressing detestation of his inconstancy and infidelity, he represented the danger to which he was about to expose himself, the fear that he had of the eternal fire, his desire to do right, and the fact that he had already left his concubine, and taken back his lawful wife, whom, he protested, [137] he would never again abandon; and he begged him, after all that, not to refuse to give him absolution for his sins, and to put his soul at peace, offering to do any kind of penance.

Father Brebeuf, fearing to place any reliance on so inconstant a mind, and desiring, moreover, to make him realize still better his offense, dismissed him without granting his request. Estienne employed the influence of the French for this same purpose, but the Father remained firm. He begged that, as he would not be listened to, he might at least be given a letter of recommendation to enable him to make his confession at Richelieu or at Montreal; this, Father Brebeuf granted to him. Finally he arrived in Montreal, where he met Father Buteux, who writes to us as follows:

“ Estienne Pigarouich, who arrived here with the



puis qu'on ne le veut pas escouter, on luy baille pour le moins vne lettre de faueur pour pouuoir se confesser à Richelieu où à Montreal, le Pere Brebeuf la luy accorde: il arriue enfin à Montreal où il rencontra le Pere Buteux qui nous escrit de la sorte.

Estienne Pigarotich estant arriué icy avec le reste de nos guerriers, me vint trouuer incontinent, & me pressa long-temps, & fortement d'auoir pitié de son ame: ie luy dis que s'il vouloit se confesser, & remettre en son premier estat, il falloit qu'il se soufmit à tout ce que ie luy dirois, ie le feray, dit-il, & fallût-il [138] me percer de ce cousteau que ie porte, ce n'est pas, luy responds-ie, ce que ie desire de toy, ie me contente de cecy. Premièrement que tu crie tout haut hors des cabanes, selon la coustume, que tu as tres-mal fait, & que tu desapprouue tout ce que tu as dit, & fait au scandale de la priere, & des Chrestiens, secondement que tu die hautement, & publiquement que tu quitte la compagnie de ceux qui ne prient pas, & qu'en effect tu les quitte, & te range avec ceux de Sillery qui font estat de prier Dieu. Troisièmement que dans la Chappelle tu demande pardon à deux genoux à tous ceux qui font baptizez, & que tu les supplie de prier Dieu pour toy, & te pardonner. Auant que faire ce dernier, il faut que tu te disposes à la confession, & apres l'auoir faite, & demandé pardon aux Chrestiens, tu feras en quatriesme lieu la discipline publiquement en satisfaction de tes fautes, pour affliger ta chair, & monstrier par effect le ressentiment que tu as de ton peché, voila ce que ie desire de toy s'il n'y a que ce cela, me dit-il, assure toy [139] que ie l'accompliray de point en point: il le fit en effect au dela de ce que i'eusse peu souhaiter. Il harangua

remainder of our warriors, came at once to see me, and urged me long and earnestly to have pity on his soul. I told him that, if he wished to confess, and to restore himself to his former condition, he must submit to everything that I should tell him. 'I will do so,' he said, 'and even if I have [138] to stab myself with this knife.' 'That,' I replied, 'is not what I require of thee; I am satisfied with this: In the first place, thou shalt announce aloud, outside of the cabins, according to the custom, that thou hast behaved very badly, and that thou dost condemn all that thou hast said and done to the scandal of prayer and of the Christians. Secondly, thou shalt state, aloud and publicly, that thou abandonest the company of those who do not pray, and, in fact, that thou dost abandon them, and dost range thyself with those of Sillery who make a practice of praying to God. Thirdly, thou shalt in the Chapel and on thy knees ask pardon of all those who are baptized, and beg them to pray to God for thee, and to pardon thee. Before doing the latter, thou must prepare thyself for confession; and, after having made it, and having asked pardon of the Christians, thou shalt, in the fourth place, take the discipline publicly as an atonement for thy faults, to punish thy flesh, and thereby to show the hatred that thou hast for thy sin. That is what I desire of thee.' 'If that be all,' he said, 'rest assured [139] that I will accomplish it in every respect.' He did so, in fact, beyond what I could have wished. He delivered a harangue near the cabins,—he acknowledged his sin, protested that he was sorry for it, renounced the company of the wicked, and promised to confine himself to that of the good; after which, he confessed himself with

proche des cabanes, auoïa son peché, protesta qu'il en estoit mar[r]y, renonça à la compagnie des meschans, promit de n'adherer qu'à celle des bons, apres cela il se confessa avec toutes les marques d'une vraye penitence, ie n'ay iamais ouy Sauuage mieux parler, ny plus hardiment qu'il fit en l'Eglise l'espace d'un quart d'heure. La substance de son discours fust à remonst[r]er l'enormité de sa faute, & l'importance de tenir ferme en la Foy, que cela estoit preferable à toutes les choses du monde, qu'on ne prit pas exemple sur luy, si on ne se vouloit perdre, qu'on ne se fia pas trop en foy-mesme, & qu'on tint pour tout asseuré, que si on quitte Dieu, on sera quitte de luy, & qu'on ne pourra retourner à luy si ce n'est par une particuliere faueur de sa bonté, qu'au reste on ne creust pas que ce qu'il en faisoit, estoit pour se remettre aux bonnes graces des François, [140] ou pour crainte de la mort tēporelle: que ce n'estoit que l'éternelle qu'il craignoit, c'est pourquoy il supplioit, & les Peres & les Sauvages de la bas, même les Algonquins d'en haut (s'il y en auoit quelqu'un qui eust la Foy dans son cœur) de prier Dieu pour luy, que Dieu estoit bon, & qu'il esperoit en sa misericorde, que desia il s'estoit confessé, mais que pour tesmoigner qu'il quitoit tout de bon sa meschanceté, & la confiance qu'il auoit en foy-mesme, il en donnoit une marque en iettant son couteau par la fenestre, qu'il pouuoit dire neantmoins en verité qu'il n'en auoit iamais fait de mesme de la priere, quelque mine qu'il eust faite à l'exterieur, qu'il [l']auoit tousiours aymée, & conseruée en son cœur, & que de fois à autre en cachette il estoit demeuré long-temps en priere.

Après cette harangue il s'approche de moy, met son

all the marks of true penitence. I have never heard any Savage speak better or more boldly than he did in the Church, for the space of a quarter of an hour. The substance of his discourse consisted in showing the enormity of his sin, and the necessity of remaining firm in the Faith; that this was preferable to anything else in the world; that they must not follow his example, unless they wished to be damned; that they should not be over-confident of themselves; and that they might rest assured that, if they abandoned God, he would abandon them, and that they could not return to him except by special favor of his goodness. He said that they must not think that what he was then doing was for the purpose of regaining the good graces of the French, [140] or through fear of temporal death,—that he dreaded only eternal death; for that reason, he begged the Fathers, and the Savages who dwelt below, and the Algonquins who dwelt above (if there were one of these who had Faith in his heart), to pray to God for him. He said that God was good and that he trusted in his mercy; that he had already confessed, but, to show that he abandoned his wickedness for good, and what confidence he had in himself, he gave a proof of it by throwing his knife out of the window. He added that he could nevertheless say truly that he had never done the same with prayer; but that, whatever his outward actions might have been, he had always loved it and preserved it in his heart, and at various times had prayed a long time in secret.

“ After this harangue he drew near to me, removed his hat and shirt, and, holding the whip of discipline, that had been given him before he entered, said: ‘ This will not do to tear my flesh; bring me a more

chapeau, & sa chemise bas, & tenant la discipline qu'on luy auoit baillée auant que d'entrer. Ce n'est pas la, dit-il, dequoy deschirer m'a chair, qu'on apporte quelque instrument plus [141] rude: ie ne me feray pas grand mal avec cestuy-cy, ou qu'un autre prenne la discipline, & qu'il me flate moins que ie ne feray. Je luy dis la dessus que Dieu desiroit plus la contrition de cœur, que l'effusion de sang, qu'il se donnast seulement cinq coups, ce qu'il fit deuant les Sauuages, & François, voila ce qu'à fait Estienne Pigarotlich. De sçauoir ce qu'il fera, il n'appartient qu'à Dieu, comme il ny a que luy qui sçache s'il est vraiment contrit, ce qu'il a fait à l'exterieur, semble estre un tesmoignage assez grand d'une entiere conuersion, & particulièrement en sa confession, ou du commencement il fust si long-temps à pleurer, que ne pouuant parler il fallust luy dire qu'il taschât de reprimer ses larmes, avec tout cela peut-estre qu'il retombera, il le craint, & m'a prié de faire en sorte qu'il ne fust pas où est cette miserable femme qui luy a serui de pierre de scandale: ie luy ay dit que i'en escrirois à vostre Reuerence, & que s'il retomboit la bas, on le mettroit en prison, il s'est accordé à cela tres-volontiers, & à demandé [142] encore pardon à ceux qui font la bas, en un mot à faire tout ce qu'on luy dira. A son exemple le grand forcier, & quelques autres se sont conuertis, & confessez avec beaucoup de satisfaction de leur côté, & du mien. Dieu leur donne à tous la perseuerance, à tant le Pere Butoux: ie prie tous ceux qui liront cecy de recommander à Dieu particulièrement ce pauvre homme duquel nous venons de parler, car il peut seruir, & nuire beaucoup à l'auancement de la Foy en ces contrées.

severe instrument; [141] I shall not hurt myself much with this one. Or, let another take the whip and let him treat me less gently than I would myself.' Thereupon I told him that God desired contrition of heart more than the effusion of blood, and that he should give himself five blows only, which he did in the presence of the Savages and of the French. That is what Estienne Pigarouich did. What he will do is known to God alone, as he alone knows whether he is truly contrite. The outward actions that he has done seem sufficiently strong proofs of his complete conversion, and more especially his confession,—at which, from the beginning, he wept so long that he was unable to speak, and it was necessary to tell him that he must strive to suppress his tears. Even after all this, he may relapse. He fears this, and has begged me to manage so that he may not be where that wretched woman is who has been his rock of scandal. I told him that I would write to your Reverence about it; and that, if he again fell into evil ways down there, he would be put in prison. He willingly agreed to this, and also to ask [142] pardon from those who are down there,—in a word, to do all that he should be told to do. Following his example, the great sorcerer and some others became converted, and confessed themselves, with much satisfaction on their part and on mine. May God grant them all perseverance." So much from Father Buteux. I beg all those who shall read this to commend specially to God this poor man of whom we have just spoken; for he can greatly aid or injure the progress of the Faith in these countries.



## BIBLIOGRAPHICAL DATA: VOL. XXV

### LI

The particulars of this document were given in Vol. XXIII.

### LII

This is a letter of Garnier to the Father General (Vitelleschi), dated from Ste. Marie-of-the-Hurons, April 8, 1644. The original is in the *MSS. Soc. Jes.*; Father Felix Martin made a copy thereof in 1858, when in Europe, and this apograph, which we follow, rests in the archives of St. Mary's College, Montreal.

### LIII

In reprinting the text of the *Relation* of 1643-44 (Paris, 1645), we follow a copy of the original edition in the Lenox Library, known there as the Lamoignon copy; our facsimile of the title-page is from a like copy in the library of the Wisconsin Historical Society. This *Relation* consists of Part I., by Vimont, who dates his "epistre" or prefatory letter "A Kebec, ce 5. de Septembre, 1644;" and Part II., by Jerome Lalemant, whose introductory epistle is dated "Des Hurons ce 21. de Septembre 1643." The Huron report covers the period from June, 1642, to June, 1643. Preceding it is a letter from Vimont to



his Provincial, dated "De Kebec, ce 1. de Septembre, 1644," in which he tells him that the first copy, which the Huron Fathers had forwarded to him, fell into the hands of the Iroquois. A second copy reached him too late for transmission to France in 1643, and, consequently, was delayed until 1644, when it went over with a supplementary report for that year.

The 1643-44 *Relation* is usually designated as "H. 83," because described in Harrisse's *Notes*, no. 83.

*Collation:* Title, with verso blank, 1 leaf; Vimont's prefatory letter to Filleau, pp. (3); "Table des Chapitres" to Part I., pp. (2); "Priuilege" and "Permission," p. (1); text to Part I., pp. 1-256. Part II. consists of: Half-title, with verso blank, 1 leaf; Vimont's special letter to Filleau, p. (1); "Table des Chapitres" to Part II., p. (1); Lalemant's text, pp. 1-147 (the last mispagged 174). The supplementary "Lettre de M.DC.XLIV" covers pp. 139, ff., and is dated "Des Hurons, ce dernier de Mars, 1644." In Part I., the paging of p. 37 is almost obliterated, and pp. 66 and 143 are misnumbered 62 and 139, respectively. The only mispagination in Part II. is that of 174 for 147.

Besides the Lamoignon copy in the Lenox Library, there is another, formerly owned by George Bancroft. Both of these seem to agree to the greatest degree of typographical exactness, excepting in signatures D and E. These particular signatures are of different composition. This is not only discernible from the spacing, line-endings, etc., but also from the following peculiarities:

## LAMOIGNON.

- P. 52, l. 20: "auons"  
 P. 55, l. 6: "respecte: c'est"  
 P. 55, l. 9: "la Chapelle,  
 font leur deuo-"  
 P. 55, l. 17: "adiouftent"  
 P. 56 has the initial L en-  
 circled by leaves, and small.

P. 58, last line: "compre-  
 noit"

- P. 61, l. 2: "pensée"  
 P. 61, l. 18: "connu par tout"

P. 63, l. 6: "dont ils témoi-  
 gnent"

- P. 67, l. 22: "appaifer"  
 P. 67, l. 24: "Chappelet"

## BANCROFT.

- P. 52, l. 20: "auōs"  
 P. 55, l. 6: "respecte: (c'est"  
 P. 55, l. 9: "la Chappelle,  
 font leur de-"  
 P. 55, l. 17: "adjouftent"  
 P. 56 has the initial L with a  
 figure, apparently the angel  
 Gabriel, blowing a horn, and  
 larger than in the other copy.  
 P. 58, last line: "cōprenoit"

- P. 61, l. 2: "pensée"  
 P. 61, l. 18: "conneu par  
 tout"

P. 63, l. 6: "dōt ils tefmoi-  
 gnent"

- P. 67, l. 22: "apaifer"  
 P. 67, l. 24: "Chapelet"

Copies of H. 83 may be found in the following libraries: Lenox (two variations), Harvard, Laval University (Quebec), Public Library (Toronto), Library of Parliament (Ottawa), Wisconsin State Historical Society, Brown (private), and the British Museum. Copies have been sold or priced as follows: O'Callaghan (1882), no. 1223, sold to Library of Parliament, Ottawa, for \$17.50, had cost him \$32.50 in gold; Barlow (1890), no. 1288, sold for \$21; Dufossé (1891-95), priced at 175 to 225 francs; Lenox duplicate, sold by Bangs & Co., New York, April 29, 1895, for \$32; and Dodd, Mead & Co., no. 42 in list of April, 1896, priced at \$47.50.

*Note:*—The Public Library of Toronto has also originals of our nos. XXX. and XLI. Subsequent ones will be duly recorded.



## NOTES TO VOL. XXV

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 29).—For sketch of Raymbault, see vol. xi., *note* 16; of Davost, vol. v., *note* 54; of D'Olbeau, vol. xxiv., *note* 12.

2 (p. 49).—This "captain" was Arendt Van Curler (Corlaer). He was a cousin of the patroon Van Rensselaer, and came to New Netherlands with the colony sent hither in 1630 (vol. xxiv., *note* 22). Van Curler was commissary-general or superintendent of Rensselaerswyck, his jurisdiction extending from Beeren Island, near Coeymans's Landing, to the mouth of the Mohawk; he was also colonial secretary until 1642. He ruled the colony with firmness, justice, and honesty, and from the outset cultivated friendly relations with the Indians. Making numerous visits to the savages, in their own villages, and learning their language, he acquired their confidence, and a strong influence with them. In 1646, he retired to private life, but was often consulted by officials, both civil and military, in regard to Indian affairs. Two of his visits to the Indians, above referred to, are of especial interest,—one, in 1634–35, of which he preserved a record in his Journal (vol. viii., p. 299); and another, in September, 1642, to intervene in behalf of Father Jogues and other French prisoners among the Mohawks. Although he offered them a ransom of 600 guilders (then equal to \$250 of our money), the savages refused to release the captives; but they finally promised Van Curler that they would not kill Jogues, or torture him further. Later, Van Curler aided the priest to escape to his own country.

After a long and useful life, Van Curler met his death by accident, in the summer of 1667,—being drowned while crossing Lake Champlain, on his way to Quebec, going thither in response to an invitation sent him by the viceroy, De Tracy. So honored was Van Curler by the Iroquois that, until this century, they applied his name to the successive governors of New Amsterdam and New York; and, at this day, the Mohawks of Canada address the governor-general of that country as "Kora," a corruption of Corlaer. For more detailed information regarding this noted

pioneer, see O'Callaghan's *Hist. New Netherlands*, vol. i., and Griffis's *Arendt Van Curler*, a paper read before Albany (N. Y.) Institute, Nov. 18, 1884 [Albany, 1885?].

3 (p. 57).—The book here mentioned was doubtless one of those written by Jean Charlier, better known by his scholastic name of Gerson (adopted, in accordance with the custom of the time, from that of his native village). He was born Dec. 14, 1363, and died at Lyons, July 12, 1429. From 1395 to 1418, he was chancellor of the university of Paris. During that period, he was actively engaged in the theological controversies so bitterly waged, striving earnestly for the extinction of schism, and the reformation of the church. This course aroused many enmities against him, which drove him for a time into exile. Returning to France in 1419, he retired to the Celestine convent at Lyons, of which his brother Jean was prior. The remaining ten years of his life were there spent in works of piety and instruction; he also wrote many religious books,—commentaries, didactic and ecclesiastical treatises, and devotional and mystical meditations. He has divided with Thomas à Kempis, in the minds of many, the honor of having written the *Imitation of Christ*—a controversy probably not yet settled. Aubé gives a summary of this discussion in Hoefer's *Biog. Générale* (art. Gerson). Gerson was surnamed "the most Christian doctor."

Jogues's mention of the "little Gerson," and his possession of it in such circumstances, suggest the probability that the book he refers to was Thierry's duodecimo edition (Paris, 1621) of *IV livres de l'imitation de Jesus-Christ*,—a French translation from the Latin,—most of the early editions, whether French or Latin, having varied in size from folio to octavo.

4 (p. 59).—This Dutch minister was Domine Johannes (or Jan) Megapolensis (vol. xxiv., note 22). He was called to Rensselaerswyck for a term of six years, at a salary of 1,000 guilders yearly. In 1649, having been dismissed from this post, he became minister of the church at New Amsterdam (New York), at an annual salary of 1,200 guilders. He was the fourth pastor of this church, which still exists as the Collegiate Reformed church of New York City; next after Trinity, it is the wealthiest religious corporation in the city. Jan Megapolensis died in 1669; his son Samuel was also a minister, officiating in the above-named church from 1664 till his death in 1668.

5 (p. 63).—*Manhate*: afterward Manhattan; the island on which the city of New York was built. O'Callaghan (*Hist. New Netherlands*, vol. i., p. 47, note 2) says that this name is that of the Indian tribe living thereon at the time of the first Dutch settlement.

Beauchamp (*Ind. Names*, p. 45) regards it as a form of the Delaware word *Man-a-ley*, "an island."

6 (p. 65).—Concerning this shipwreck of Lalemant's, see vol. iv., p. 235-245.

7 (p. 67).—Another letter by Jogues, describing his captivity, is given by Bressani in his *Breve Relatione*; it is dated from Rensselaerswyck, Aug. 5, 1643. This, however, is but an Italian version of the original Latin, which is found in the MS. *Mémoire touchant la mort et les vertus des Pères Isaac Jogues, De Nouë, et al.* (1652—archives of St. Mary's College, Montreal; see vol. ix., of this series, *note* 40), and is given by Alegambe (with some additions) in his *Mortes illustres* (Rome, 1657).

8 (p. 75).—Concerning the relations of the Jesuits to the fur trade, see vol. i., *note* 31; vol. iii., *note* 33; and Le Jeune's elaborate discussion of the subject, vol. ix., pp. 171-181.

9 (p. 79).—This was Jacques de la Ferté, abbé of Ste. Madeleine at Châteaudun; one of the Hundred Associates (as enumerated by Creuxius). He gave to the Jesuits two seigniories,—in 1639, that of Batiscan; and, in 1646, that of Cap de la Madeleine. In 1647, he gave funds to Richard and De Lyonne for the erection of a chapel at the Nipisiguit mission on the Bay des Chaleurs.

10 (p. 123).—Concerning the olden use of the word "moustache," see vol. v., *note* 14.

11 (p. 125).—Regarding these fetiches ("medicines"), see vol. xxii., *note* 6.









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